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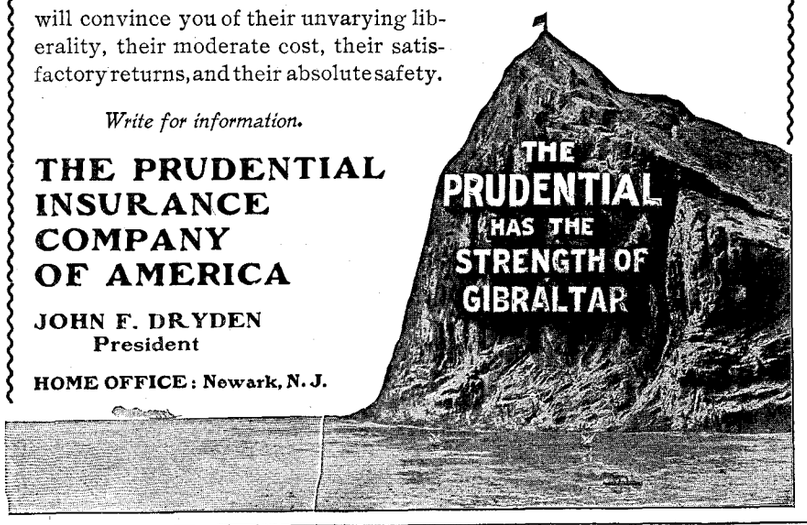

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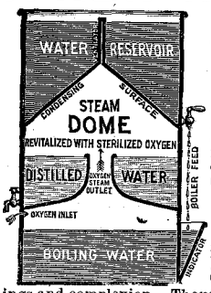

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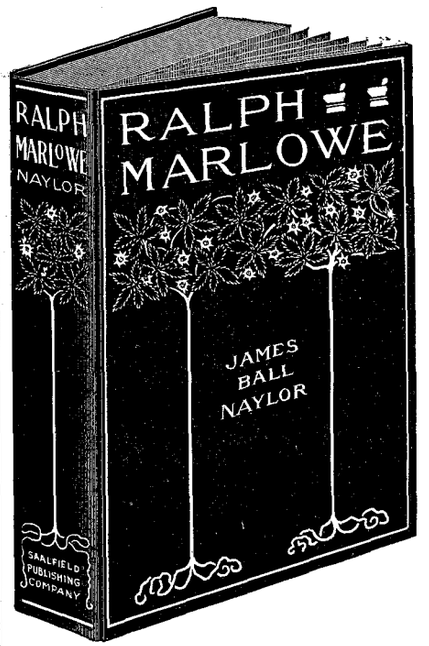

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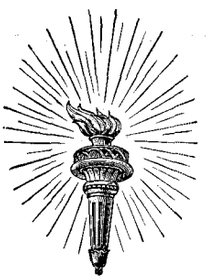

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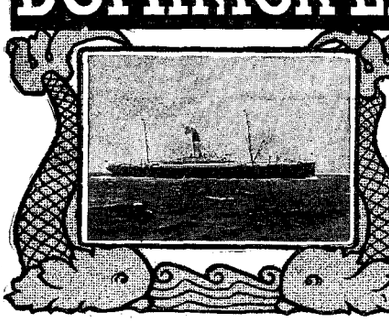

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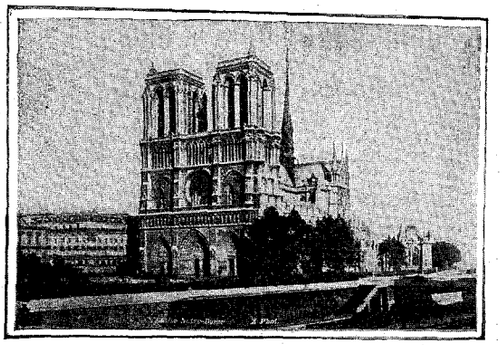

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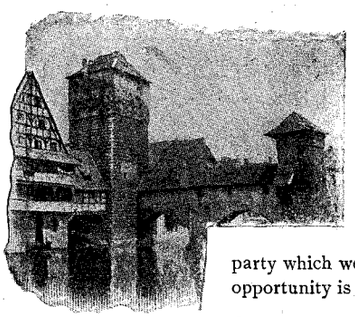

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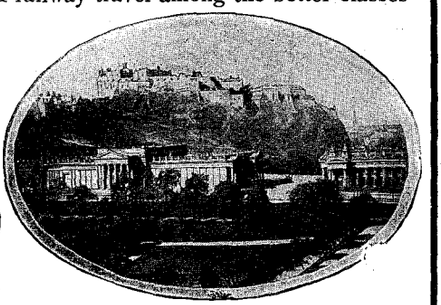

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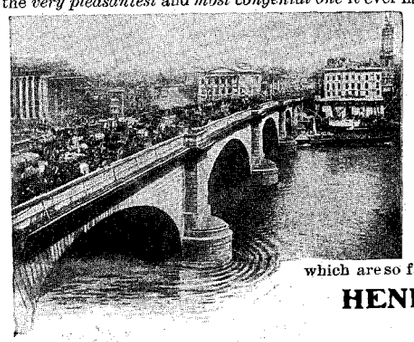

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The Literary Digest

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TOPICS OF THE DAY.

CUBA'S REJECTION OF OUR TERMS.

THE delay of more than a month by the Cuban Constitutional Convention before taking definite action on the "Platt Amendment," in which Congress formulated the terms on which we are willing to withdraw our troops from the island, led many papers to think that the Cubans were gradually coming around to accept it; but on the 12th, when the question came to vote, acceptance of the amendment was voted down, 18 to 10. It will be remembered that as soon as our terms were communicated to the convention it adopted a resolution declaring that no power should obtain, "for military or naval purposes, or in any other manner, any foothold or authority or right over any portion of Cuba"; and again, about two weeks ago, in secret session, the convention voted down several resolutions looking toward the acceptance of the demands of Congress. On the 13th the convention adopted a resolution to the effect that their unfavorable action of the day before was not a final rejection of the Platt amendment; but the Havana papers and the American papers take these votes as showing that the attitude of the convention is at present decidedly adverse to our demands. It is believed that the Cubans will send a commission to Washington to try to get better terms, altho the Platt amendment does not give the President the power to grant any terms other than those enumerated therein.

The "Platt amendment" (an amendment to the army appropriation bill) authorized the President "to leave the government and control of the island of Cuba to its people" as soon as they shall incorporate in their constitution, or add to it, measures providing against foreign complications and aggressions on Cuban territory, and permitting the United States to "exercise the right to intervene for the preservation of Cuban independence, the maintenance of a government adequate for the protection of life, property, and individual liberty, and for discharging the obligations with respect to Cuba imposed by the Treaty of Paris on the United States now to be assumed and undertaken by the Government of Cuba." It was further required that the Cubans must agree "that the Isle of Pines shall be omitted from the proposed constitutional boundaries of Cuba, the title thereto left to future adjustment by treaty"; and "that to enable the United States to maintain the independence of Cuba, and to protect the people thereof, as well as for its own defense, the Government of Cuba will sell or lease to the United States lands necessary for coaling or naval stations at certain specified points, to be agreed upon with the President of the United States." The Havana correspondent of the Boston *Transcript* says: "The chief objection made is to the specific recognition of the right of the United States to intervene. This, it is contended, would make Cuba a dependency."

Many of the American papers, however, insist that our terms must be accepted, for Cuba's sake as well as our own. "Cuba is and will be a separate, free nation," says the Chicago *Post* (Ind. Rep.), "but for the present and some time to come her freedom, stability, peace, and integrity must be protected and guaranteed by the United States." The Kansas City *Journal* (Rep.), too, believes that the Cubans "must be assisted in getting started right"; and it says that "the great nation that has given them liberty is their natural and proper guardian and will see to it that they make no organic mistake at this critical stage in their history. It has the right to do so, and, furthermore, it has the power. The vote of the constitutional convention can not be regarded as a finality by any means." Indeed, declares the Baltimore *Herald* (Ind.), "the entire attitude of this country toward the Cubans has been one of unprecedented generosity," while "the attitude of the native politicians toward us has been of almost unceasing abuse, which we have borne with a surprising meekness." Despite this Cuban attitude, it seems to the Washington *Post* (Ind.) that "the whole civilized world is justified in looking to the United States for a régime of law and order in Cuba," and the Chicago *Journal* (Rep.) declares that if Cuba is cut adrift we may expect to see some such exhibitions of misgovernment as are now seen in some of the South American republics. The Philadelphia *Inquirer* (Rep.) believes that the convention is "almost exclusively" composed of "military adventurers" and "scheming politicians" who "have it in mind to do any number of things which it would be highly inexpedient and improper to permit," and so they resent interference from our Government. The Baltimore *American* (Rep.) declares that the convention ought to be dissolved and a new election ordered. "That we have apparently succeeded in earning 'the hate of those we succor,' instead of their gratitude, says the Minneapolis *Tribune* (Rep.), "is not surprising, in view of the traits which the Cuban swashbuckling element have developed in the last two years." The Kansas City *Star* (Ind.) and the New York *Press* (Rep.) believe that while our demands are reasonable they were framed and presented in a way that wounded the Cubans' national pride; but the Philadelphia *Press* (Rep.) points out that the aim of the Platt amendment is not to limit the independence of the new republic, but to guarantee and safeguard it. The New York *Times* (Ind.) suggests that "an epistle from Aguinaldo to the Cubans on the folly of being fooled by the anti-imperialist press of the United States would do much good in the island." Says the St. Louis *Globe-Democrat* (Rep.):

"If the recent rejection stands, then the matter will be deferred

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until next December, the American military régime continuing as now. The Cubans would do well to bear in mind, too, that the terms which will be formulated next winter, if any new terms have to be framed, are likely to be less favorable to Cuba than those which have been rejected. Cuba's course is likely to have just this sort of an effect on the United States. There are certain conditions which Cuba, as the price of her liberation from Spain by the United States, must agree to, and these will grow harder instead of easier by antagonism and postponement."

But the Cubans are not without American newspaper support in their action. "The constitutional convention did right when it rejected the Platt amendment," declares the Philadelphia *Ledger* (Ind. Rep.), for "if it is to give us such privileges as are claimed, it should be allowed to give them of its own free will or as the result of negotiations in which it has a voice." The Philadelphia *Times* (Dem.) says: "The Cuban policy of the Administration has been one series of disastrous blunders, and this attempt to compel what might easily have been won by friendliness and fair dealing is the worst blunder of all." The Baltimore *News* (Ind.) believes that we have much more at stake in the matter morally than materially, and the Springfield *Republican* (Ind.) thinks that the power of intervention the Platt amendment would give to the President would confer upon him "a function which he never before, in the history of the republic, has exercised or been supposed to possess," and "the meaning is that a system of suzerainty through the President is to be built up under which the American empire can be indefinitely extended without even bringing foreign territory formally under the American flag." The Hartford *Times* (Ind. Dem.) similarly says that "what the originators of the Platt scheme desire is to make of Cuba, not a State or a territory, but a 'crown colony,' and if the Supreme Court gives a decision favorable to the ideas of the Administration, that scheme will be carried out." The Charleston *News and Courier* (Dem.) remarks that "the excuse for holding on, that the Cubans are 'not yet fit for self-government,' will serve as well as another." The Philadelphia *Record* (Ind. Dem.) believes that "the only use for a strong detachment of federal troops on the island under the existing administrative scheme would be as an aid in the coercion of unwilling representative delegates who dream of insular independence"; and the Baltimore *Sun* (Ind.) thinks that "the time is fast approaching when our diplomacy will take rank with that of Russia."

"I wish the Americans would get out."
—*The St. Paul Pioneer Press.*

La Lucha, Havana, remarking upon American kindness in teaching the Cubans the way in which they should go, says:

"True refinement, gentleness, erudition, and the spirit of Christ are supposed to be inherent attributes of all persons who can call themselves 'American.' At least, we presume that such is the case, basing our calculations upon the unquestionable declarations of the persons most concerned, which, like eulogies to be found on the label of a bottle of patent medicine, must certainly be true.

"Cubans, according to many Americans, are utterly unfit for recognition among civilized races. They are ignorant, uneducated, savage, ungrateful brutes. They are not fit to own territory, so must give it over to Americans who need it. They are not competent to govern themselves, so the American army must handle their affairs for them.

"Some day after enjoying the tutelage of American military wiseacres for twenty or thirty years, Cubans may hope to become fitted for the higher life themselves. They may even have an army, and go into the disinterested educational business themselves.

"Should this occur, we may expect to see Cuban army officers educating the untutored natives of—for instance—Bermuda, or Long Island. We may see Cuban first and second lieutenants building schools and roads for the benighted residents of New Jersey or Madagascar; Cuban majors building sea-walls and electrozoning the sewers; Cuban army doctors governing 'deservedly free and independent' races with rich possessions which they are not competent to control themselves, making and administering laws of taxation, marriage, civil procedure, public financial operations, etc."

A report issued a few days ago by the Treasury Department at Washington registers the important fact that imports into Cuba from Europe are increasing, while those from the United States are decreasing. Our exports to Cuba fell off about $3,500,000 last year, as compared with 1899, while exports from Great Britain and Germany to Cuba increased about $2,500,000.

CONDITIONS IN PORTO RICO.

GOVERNOR ALLEN'S reports of Porto Rican progress have been such as to justify the assumption (expressed in a recent article in our pages) that the condition of the island is most promising. Reports from other sources, however, tend to give a very different impression. The leading financial and commercial organ of the island, the *Boletin Mercantil*, of San Juan, recently declared: "The country is bleeding to death. Commerce is languishing. Agriculture is prostrate. Emigration of workingmen is taking on alarming proportions, and distress prevails in all parts of the island." A San Juan despatch printed in the American newspapers says that nearly every town on the island has an empty treasury, and that Ponce is so poor that recently it was not able even to build a temporary hospital costing $500, in face of a threatened smallpox epidemic. A writer in the New York *Sun* quotes a statement made before the United States special commission to the effect that "there are in the country places real working people who dare not venture out of their homes, as they are completely naked" and unable to buy clothes. "The extreme poverty in clothing," he says, is due to the fact that "farm laborers who receive their wages in checks good only at the plantation store could not buy clothes, as they were not sold in such stores." A memorial to President McKinley, signed by 6,000 workingmen and brought to this country by Santiago Iglesias, of the Porto Rican Federation of Labor, contains the following statement:

"Misery, with all its horrible consequences, is spreading in our homes with wonderful rapidity. It has already reached such an extreme that many workers are starving to death, while others that have not the courage to see their mothers, wives, sisters, and children perish by hunger, commit suicide by drowning themselves in the rivers, or hanging themselves from branches of trees."

"What has followed American rule in the island to date," comments the Springfield *Republican* (Ind.), "should at least serve to cool somewhat the arrogant self-confidence with which American imperialism jumped into the colonial business." "These disclosures," adds the Washington *Times* (Dem.), will perhaps surprise people who have credited official reports from

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Porto Rico, which regularly assure us that the island is swimming on the crest of a mountainous wave of prosperity." The New York *Evening Post* (Ind.) says:

"The truth is that the transfer of Porto Rico from Spanish to American sovereignty was an operation requiring the most delicate skill, and that we went about it in rough, tho good-natured, carelessness. The island was densely populated. Population pressed hard upon subsistence, industry, agriculture, commerce, were all in a state of unstable equilibrium, and a push would send them sprawling. Our method was to give them a succession of pushes. We tinkered the island's tariff laws, and then retinkered them. We kept suffocated trade hung up for months not knowing what to expect. We have remodeled Porto Rican finances and codes of laws and taxation. No wonder that the nice adjustment of population to means of livelihood was broken up, and that widespread distress followed. We were given a watch to repair, and we set about it with a crowbar and sledge-hammer."

Governor Allen, when questioned at Washington regarding the adverse reports of Porto Rican conditions, replied that such reports were greatly exaggerated. About $1,250,000, he said, has been appropriated from the United States Treasury to the credit of the island, and that amount has been expended in paying wages to men employed to build roads, school-houses, etc. He admitted that it is true that many of the municipal treasuries were very short of funds, but this is due to the inadequate system of municipal taxation and will be remedied by the new Hollander law.

A hopeful picture of Porto Rican conditions is presented by the Rev. A. F. Beard, of New York, who went to Porto Rico as a representative of the American Missionary Association. In his report in the Boston *Congregationalist* he says:

"The education of the people is receiving the careful consideration of the authorities. Dr. Brumburgh, the commissioner of education, is working night and day on this pressing problem. At present 40,000 children are in the public schools, but 300,000 remain as yet unprovided for. There are 800 teachers, about ninety of whom are from the United States. Both Spanish and English are taught, and the children are quick and eager to learn. There is no high, normal, industrial school, or college in the island, tho Fajardo has raised $20,000 for a normal school. Sixteen school inspectors are in the saddle visiting the different sections of the island, and their services are much needed to keep the native teachers to their tasks, which sometimes they are disposed to shirk.

"The outlook for industrial, educational, and religious quickening is encouraging. During the last two years great advances have been made. The people, in spite of the present disturbances, are expectant of changes for the better. The hope of that fair land is in the children. By their ready assimilation of American ideas they constitute the groundwork of a new civil and moral order. That such regeneration is to come is the confident expectation of those who know Porto Rico best."

"Something More than Wages."—That it is not only ethically right, but even financially profitable, to treat employees with kindness and generosity seems to be the opinion of an ever-growing number of American employers, if one can judge from the plans for industrial betterment that have been recently introduced into factories in various parts of the country. "Every concern that has fought with its workingmen," remarks *The American Manufacturer* (Pittsburg), "has learned that it does not pay. It not only involves a loss of money, but in discipline, and leads to distrust." *The Manufacturer's Record*, of Baltimore, adds:

"No man is big enough to succeed in making a great success of any large company unless he surrounds himself with good men and treats his employees of all grades as thinking human beings, entitled to proper credit and proper pay for the work. In olden days the Baltimore and Ohio Railroad was run on the opposite basis, and you could scarcely find a man in its employ that did not hate the road. Despite the good management of later years, it has not yet fully got over the damage of its former system. The magnificent success of the Pennsylvania Railroad is not only due to the ability of its executive officials, but to the unswerving devotion of its employees from the lowest to the highest.

"The same thing is illustrated in the Standard Oil Company. The truly marvelous business ability of the men who have created that giant company has been displayed not only in the guiding hand of Mr. Rockefeller and his immediate associates, but in their keen insight in finding good men for every important position, and in making these men, as well as their laborers, take a strong personal interest in the company's advancement. It has often been said that no man of ability and energy and correct life once employed by the late Mr. Armour need ever seek advancement elsewhere, because Mr. Armour was willing to pay the most munificent salaries for men who were worth them, and that every man in his employ could command from him the utmost value of his services."

LEGAL ASPECTS OF AGUINALDO'S CAPTURE.

THE methods employed by General Funston in the capture of Aguinaldo arouse exceedingly hostile criticism in the anti-imperialist press. The Springfield *Republican*, for example, does not hesitate to avow frankly its sympathy with those who declare Funston's exploit to have been "unbecoming a civilized military power or a United States soldier, and a violation of the accepted laws of war." In the opinion, however, of Prof. Theodore S. Woolsey, of Yale University, one of the leading experts in this country on questions of international law, no such violation of the rules of civilized warfare was committed. "The two acts most criticized," he says (in an article in *The Outlook* (New York), "are the disguise of the loyal native troops in Filipino uniforms, and smoothing the way for their access to Aguinaldo by false letters," and he does not consider either of these acts a violation of the rules of civilized warfare, as laid down by The Hague Convention. This code of rules, "the latest and highest standard of conduct in carrying on hostilities," forbids belligerents "to kill or wound treacherously individuals belonging to the hostile nation or army," also "to make improper use of a flag of truce, the national flag, or the enemy's military ensigns or uniforms." But it also declares that "ruses of war and the employment of methods necessary to obtain information about the enemy and the country are allowable." Says Professor Woolsey:

AGUINALDO: "Now, boys, sign this with me."
—*Harper's Weekly.*

"The circulation of false news, concealment or fraudulent revelation of movements, putting forged despatches into an enemy's hands, all these are as old as war itself, and have never been forbidden by any rule. They are legitimate 'ruses of war.' But to break faith, that is an unpardonable sin. Lieber makes this distinction, § 15, when he says military necessity admits of 'such deception as does not involve the breaking of good faith . . .'; and § 16 'admits of deception, but disclaims acts of perfidity.'

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Were the United States waging war with a civilized power which was itself governed by similar rules, General Funston would be properly criticized for disguising his men in enemy's uniforms, but not for employing forged letters. But, as the facts are, since the Aguinaldo party is not a signatory of The Hague Convention, and since the laws of war are only reciprocally binding, there was no obligation on the part of the United States army to refrain from using enemy's uniforms for the enemy's deception."

"The so-called Filipino republic," Professor Woolsey declares, "is but a body of insurgents against the sovereignty of the United States. . . . Not being a body recognized by international law, the insurgents are neither bound by the obligations nor entitled to the rights of such a body." He continues:

"The question is thus one of ethics and policy, not of law. But to allow the insurgents to assassinate, to put on and off the military character, occasionally to kill prisoners, and to violate the white flag, while at the same time exacting specific observance of the nicest rules of civilized warfare from the Americans, is not a question of either law or ethics, but of common sense.

"The kind treatment of the insurgent leader after capture is proof that in this affair, as in others, humanity governed the actions of our army. Aguinaldo's readiness to swear allegiance to the Government of his captors, and the great stride made in consequence toward pacification, are proofs that military necessity justified his capture. Contrast the good likely to flow from the hastening of the end of the insurrection by means of it, with the offense of the use of enemy's uniforms—a stratagem illegal in war only with a lawful belligerent—and you have the measure of the justice of the criticisms of this affair."

A RUSSO-AMERICAN CONQUEST OF ASIA.

IN these days of sharp American newspaper criticism of Russia, and of tariff tilts between M. de Witte and Secretary Gage, nothing might seem more unlikely than a Russo-American joining of hands for any purpose, and especially for a trade conquest of Asia. But probably few people realize the extent of the commercial relations into which Russia and America have entered during recent years. "It may be well," observes Mr. Alexander Hune Ford (in the New York *Iron Age*) "not to act hastily in blocking the advance of the one civilized power willing and able to force upon the half-billion people of China a growing desire for the manufactures we can best supply." Prior to the troubles in China, which put an almost total stop to all trade, everything, Mr. Ford says, pointed to a Russo-American conquest of Asia. Fully sixty per cent. of our exports to China were being transshipped northward to Manchuria and Siberia, while millions of dollars' worth of our manufactures, ostensibly exported to Japan, found their way into Russia's growing sphere of influence in Asia. Mr. Ford continues:

"Russia was marching triumphantly on, making a silent territorial conquest with her ever-advancing railways and village outposts, which she first built and then brought the population from the far-off Black Sea district. Called upon to supply great quantities of machinery and building material, America followed where Russia led, quickly making a complete and thorough commercial conquest of the new territory. On the Transsiberian Railway wooden bridges were being torn down to be replaced by modern American steel structures, flour and canned goods flooded the market—everywhere the triumph was so complete that the Siberians themselves petitioned the Government to close the doors which had been thrown so widely open to too adjacent America. . . . . .

"In Port Arthur the finest business buildings belonged to American firms, and the same statement applies to Vladisvostok, the other Pacific terminal of the Transsiberian Railway. Here, too, the locomotives were of American make, and tramp steamers were continuously unloading Yankee rolled rails and girders for bridges, to be carried inland for the construction of the Chinese Eastern Railway, while on the new $1,000,000 granite pier lay great mountains of American railway material destined for Streytensk, from which point the Transsiberian Railway was being built westward from the navigable headwaters of the Amur. Everywhere inland American drummers and commercial agents were spreading abroad the knowledge of our superiority in finished material. During my stay, an American was made president of the newly established College of Oriental Languages, and a school established for over one hundred students who desired to become acquainted with the English language, while in America, in anticipation of the early completion of the great railway, James J. Hill was building the two largest steamships in the world, to be used in the service between the two Pacific terminals of the Great Northern and Transsiberian railways.

"In fact, so far, Russia alone has encouraged our commercial conquest of Asia, and the diplomacy of the future in the far East must from now on lie largely between Russia and America,

RUSSIA'S COAT OF ARMS.
Revised to fit her varying moods.
—*The Minneapolis Journal.*

whose interests in Asia are becoming more and more entwined every year, as irresistibly these two most opposite governments are drawn into closer commercial and political contact."

The possible value of the Asian market, declares the writer, may be faintly surmised from the fact that its wealth has enriched in turn almost every country of Europe. The yellow continent, which still cradles more than half of the human race, in the infancy of its commercial development conducts an annual trade with foreigners estimated at $2,000,000,000 in value. Mr. Ford goes so far as to say that the commerce of Asia "is worth controlling at almost any price, if even but for a few brief years." Russia, intent at present on absorbing the sparsely settled portions of Asia, still welcomes foreign merchants in her new cities, but she jealously guards her right to gradually exclude all competitors as she herself evolutes from a pastoral into a manufacturing nation. America, "the only nation in the world to-day that does not fear Russia, either as friend or foe," is best fitted to supply the commercial needs of Russia's ever-widening dominion. Mr. Ford concludes:

"Everything seems to point to a compact between Russia and America as inevitable. In fact, almost unconsciously it has already, in a measure, come about; as has been shown, the interests of Russia and America in Asia do not yet conflict, they go hand in hand, the one seeking a territorial, the other a commercial monopoly of the continent; the two movements are being made each an aid to the other. With an international treaty binding all nations to maintain the open door in China and the near East, the final forward march of the Russo-American con-

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quest of Asia will begin, to continue until each has attained the summit of its ambition, by which time, perhaps, the Czar's dream of perpetual peace will have become a reality, with universal good will and free trade prevailing among the brotherhood of nations, if in such a millennium there is more than one nation."

OUR NATIONAL DRINK BILL.

THE nation's annual bill for alcoholic liquors is estimated from the annual "Statistical Abstract of the United States," which has just been issued. *The American Grocer* (New York) estimates the bill for the year ending June 30, 1900, at $1,059,563,787, and *The New Voice* (Chicago) at $1,172,493,445. Both seem to agree that it is over a billion dollars. As the Philadelphia *Times* observes, "if the American people would save their annual drink bill, they could establish a new billion-dollar trust every year without any water in its capital." The figures of *The New Voice* make the bill the largest in our history, the year 1893 standing second with a bill of $1,079,483,172. According to *The American Grocer's* figures, the per capita consumption of liquor (17.68 gallons) has been outdone only once, in the year 1893. *The New Voice* presents the following interesting comparison between the national drink-bill and other large financial records:

FISCAL YEAR ENDING JUNE 30, 1900, EXPENDITURE.

Total exports of merchandise	$1,394,483,082
Total receipts all railways of United States (1899)	1,336,096,379
Expenditures for liquor	1,172,493,445
Public debt, less cash in Treasury	1,107,711,258
Total gold coin in Treasury, and in circulation	1,034,834,444
Value total coal production at $5 a ton	863,644,585
Value total imports, merchandise	849,941,184
Total farm value of corn crop	751,220,034
Value of all horses in the country	603,969,442
Value of all milch-cows in the country	514,812,106
Total silver coin in Treasury and circulation	490,104,027
Farm value total cotton crop	357,000,000
Farm value total wheat crop	323,525,177
World's production of gold (1899)	306,584,900
Total internal-revenue receipts	295,327,927
Value of oil production at ten cents a gallon	239,697,570
Total customs receipts	233,164,871
World's production of silver (1899)	216,209,100
Farm value oat crop	208,669,233
Total cost public schools	197,281,603
Total paid for pensions	138,462,130
Total subsidiary coin in Treasury and circulation	82,863,742
Farm value potato crop	90,811,167
Total receipts all telegraph-lines	24,758,570

Corn Belt (Chicago) estimates that not less than 661,554 persons are engaged in the manufacture and sale of liquor in the United States, or about 1 to every 116 of the population. The New Orleans *Picayune* says of *The American Grocer's* estimate of the national drink-bill and of the per capita consumption:

"Enormous as is the annual drink-bill of the nation, there would be no objection to it if nobody got more than seventeen gallons a year; but when it is taken into consideration that most of the millions of the women and children, and many of the men, drink little or nothing, it will be seen what a vast quantity of it goes down the throats of the steady drinkers, and it is at the expense of a billion dollars, more money than can be conceived of without an effort of the imagination. What vast quantities of the earnings of labor have been diverted from the support of families to be swallowed up in the vortex of drink! The amount of misery and crime that has resulted from that vast consumption of intoxicating liquors is beyond computation.

"While prohibitive legislation is powerless to check the drink waste, there is growing up in the business world a force that is more powerful than everything else to work a reform. It is the fact that in many branches of business drinking men are not tolerated. They can not get employment if their condition is known, and they are discharged from service when their habits are discovered. In other branches of business drunkards receive no consideration whatever, and this state of feeling is steadily growing, because it is enforced by the strenuous demands of economy and good service. The day is going to come when no man who allows himself to get under the influence of intoxicating liquors will be able to find employment in any business."

VOTING QUALIFICATIONS IN THE SOUTH.

TWO of our Mississippi readers have called attention to the fact that the constitution of their State does not contain a "grandfather" clause, as was inadvertently stated in our issue for March 30. To make clear the franchise situation in the South, it may be desirable to state briefly the plans adopted in the Southern States that have laws operating to bar the bulk of the blacks from the polls. In Louisiana the voter must be able to read and write, or must own $300 worth of property assessed in his name, or must have been able to vote January 1, 1867, or be lineally descended from a person able to vote on that date. (The latter provision is the celebrated "grandfather" clause.) North Carolina has a similar law, omitting, however, the property qualification. The Georgia legislature, in November, 1899, defeated a like measure by an overwhelming vote. South Caro-

MYTHOLOGY MODERNIZED.

The monument that is being erected in the South.

—*The Colored American, Washington, D. C.*

lina now requires that a voter wishing to register must be able to read and write any part of the state constitution submitted to him, or show that he has paid taxes on property amounting to $300; but for several years previous to January 1, 1898, the registration books were open to those able to understand and explain any article of the constitution when read to them, and those who registered under that provision will be entitled to vote as long as they live. In practical operation it was found that nearly all the white voters got their names upon the books, and that the great mass of the blacks did not. There are many more negroes than white people in South Carolina, and the electorate of the State now consists of about 90,000 white voters and about 10,000 or 12,000 black voters. In Mississippi the voter must "be able to read any section of the constitution of the State; or he shall be able to understand the same when read to him, or give a reasonable interpretation thereof." One of our correspondents, Mr. Philip Crutcher, of Vicksburg, says: "This 'understanding clause' was undoubtedly inserted for the purpose of allowing illiterate white men to vote, while excluding uneducated negroes; but in practise it has had hardly any effect in that direction. I have no recent statistics on the subject, but several years ago there were only 300 in the entire State who registered under its provisions." In Arkansas and, by the new law, in Maryland, the voter must

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mark a ballot without party emblems or division of the candidates into party groups, and he is not allowed to take any one into the voting-booth with him to help him in marking his ballot, so that education enough to pick his favorites out of the alphabetical lists will therefore be necessary. In Maryland this measure is expected to disfranchise about 18,000 white men and 26,000 negroes. It is expected that Alabama and Virginia will soon amend their franchise laws in a manner similar to some of those outlined above.

A SOCIALIST VIEW OF MR. CARNEGIE'S GIFTS.

A FUNDAMENTAL tenet in the philosophy of the Socialist is his belief that the capitalist class is necessarily a robber class; and his appeal is based on the demand for a collectivist society in which the worker shall receive "the full product of his toil." "Justice, not charity," is the burden of his cry. It is therefore not surprising to find in the Socialist papers a tone of comment regarding Mr. Carnegie's recent gifts that is the very antithesis of the sentiment expressed in most of the daily papers. "Mr. Carnegie has been showering millions around with a lavish hand, as only those can afford to do who have not earned them," remarks the New York *People*. It continues:

"Mr. Carnegie probably realizes, better than any other living man, the urgent necessity for an endowment fund for superannuated and disabled employees. It would take many more millions than he has given to provide relief for the thousands who are crippled and maimed in the task of producing the wealth with which Carnegie helps to build libraries. The conditions existing in the Carnegie steel-works are unparalleled in their atrocity in other similar works in the world. Carnegie's philanthropy is the result of broken bones, of bloodshed, of inhuman, excruciating suffering on the part of the workers in the great steel-mills near Pittsburg. Mr. Carnegie knows this; and may be it is because of that knowledge that he seeks to ease his conscience by providing a fund to relieve those whose lives are wrecked in his service. Whether or no, no act of his can mitigate the injustice of the system that makes possible such a condition of affairs as exists in the mills that bear his name."

The People proceeds to quote at some length from the description of the Carnegie steel-works which Mr. Charles B. Spahr, of the editorial staff of the New York *Outlook*, embodies in his book on "America's Working People." Mr. Spahr's picture of conditions existing among the employees of the Carnegie Steel Company is of the darkest kind. He found the men "cheerless almost to the point of sullenness," and the atmosphere in which they lived "heavy with disappointment and hopelessness." Mr. Spahr speaks of the reduction of wages since the famous strike of 1892, the hatred of the men for the company, the absence of freedom even among the small merchants dependent upon the workers for trade, and notes that the real grievances of the men "were the long hours, the Sunday labor, the strain under which they were compelled to work, and above all—or rather at the basis of all—the want of freedom to organize. Nobody in Homestead dared openly to join a trade-union. The president said, without reserve, that he would discharge any man for this offense." "If all that I saw while with the managers of the Carnegie works might be described under the title of 'Triumphant Democracy,'" declares Mr. Spahr, "nearly all that I saw while with the men might be described under the title of 'Feudalism Restored.'"

"Even were the conditions other than what they are now in the Carnegie works," says *The People* in comment, "the memory of the Homestead horror, that infamy which left a dark and bloody stain on America's industrial history, should be enough for the workers of the world to view with scorn and contempt any gifts donated by Mr. Carnegie under the guise of a benefactor to humanity." It adds:

"Let the apologists and defenders of private ownership of industry rave over and eulogize Mr. Carnegie as they may, but their ravings and eulogies will effect little against the growing recognition of the injustice and irrationality of the system that exalts Mr. Carnegie and degrades his workmen. While Carnegie's acts may be used as arguments against Socialism, yet the belief is growing that the people could operate industry in a manner that would degrade no one, either spiritually, mentally, or physically, but which would benefit all. The people are awakening to the rottenness of a system that murders human beings for an individual's sake; a system that demands accident funds to pension mutilated workmen so that one man can pose complacently as a benefactor before the world. The people can not be fooled all the time. Very soon they will rise in resistless numbers and sweep away the system that produces misery and fosters hypocrisy, and with that system will go Carnegie and all the other sycophants whose greatness is built upon the continued robbery and enslavement of the working class."

THE "STRAIGHT EDGE" COLONY.

THE formation of cooperative colonies has been a picturesque feature of mundane society ever since the apostolic age, and probably before, but every new attempt is greeted with renewed interest. It is certainly novel to find a cooperative colony in the heart of New York City, with a dozen or more men living in harmony and cooperation, one man making the beds, another scrubbing the floors, and others dusting the furniture, washing the dishes, or sewing on buttons that have broken from their moorings. To bring in the needful funds, the colony runs a small printing-office and a bakery, the flour and meal for the latter being supplied by an old Quaker miller in Old Mystic, Conn. From the printing-office is issued a little weekly, *The Straight Edge*, whose object is "the application of the teachings of Jesus to business and society." The colony has prospered so well during the two years of its existence that it is about to start a branch settlement on Staten Island, where it has leased twenty acres of land and some farm buildings, and where the members will manufacture wooden novelties and raise "garden truck" for a vegetarian restaurant which they intend to start on Sixth Avenue. In the New York *Evening Journal* Mr. Wilbur F. Copeland, the leading spirit of the colony, says of the idea:

"What is to hinder ten people from forming a cooperative commonwealth to-day? There is no law against it, if they want to do it. If you can find the ten people who want to pool their interests, and work together, the whole question is settled—for those ten. It is easy enough to find ten people who are willing to do large stunts at 'thinking' about it, but to get down to practical work is a proposition that scares them nearly to death."

Mr. Copeland gives the constitution and by-laws of the colony as follows in an interview quoted in the New York *Sun*:

CONSTITUTION.

All things whatsoever ye would that men should do to you, do ye even so to them.

BY-LAWS.

(1) Thou shalt love thy neighbor as thyself.
(2) In honor preferring one another.
(3) Lay not up for yourself treasures upon earth.
(4) I am in the midst of you as he that serveth.
(5) Take heed that ye do not your righteousness before men to be seen of them.
(6) Whatsoever things are true, honest, just, pure, of good report, virtuous, praiseworthy, think on these things.
(7) This constitution and by-laws can not be repealed or amended by any majority however large or respectable; but supplementary articles, consistent herewith, may be adopted from time to time when found to be expedient.

The Rochester *Democrat and Chronicle*, commenting on the "Straight Edge" experiment, declares that a cooperative scheme of society is impracticable. It says: "We fancy mankind will have to be content with the 'competitive system' as long as

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mankind is, because we don't believe human ingenuity will ever be able to devise any effectual evasion of the law of the survival of the fittest, under which man and his world live and move and have their being."

HOME RULE FOR AMERICAN CITIES.

THE growing tendency to limit municipal functions and to vest more and more power in the state authorities is strikingly exemplified in Senator Quay's "ripper" bill and the New York State constabulary bill advocated by Senator Platt. In the eyes of many students of civic questions, our cities possess too little, rather than too much, home rule, and a still further curtailment of local jurisdiction is viewed with considerable apprehension. "Our law classes cities with women," humorously observes Prof. Frank Parsons, of Boston, "as having no right to self-government—a fact which may be regarded as affording legal grounds for the custom of calling a city 'she.'" Continuing (in his new book, "The City for the People"), he says:

"A municipality has no independent initiative of its own, and it is the only human thing in America that hasn't got it. The nation has a right of independent initiative in national affairs, the State in State affairs, and the individual in individual affairs; but the municipality must have *permission* from the legislature for everything it does. . . . . .

"The charter of a private corporation is held to be a contract within the Constitution, but the charter of a public corporation is not. Municipal corporations are creatures of the legislature. They have only such powers as may be given to them by the legislature, which may, at its pleasure, alter, abridge, or annul their powers and privileges, divide them, or consolidate two or more of them into one without their assent, attach a condition to their continued existence, or abolish them completely. Imagine Congress passing an act to annex Rhode Island to Connecticut, or divide New York State, or declare that Illinois shall no longer be a State! Yet such an act enforced without the assent of the States affected would be an apt parallel to the arbitrary powers possessed and exercised by many of our legislatures in respect to cities."

As extreme instances of the "bondage" to which cities may be reduced, Professor Parsons cites Boston and Philadelphia. In Boston recently the city government wished to connect two of its public buildings with an electric wire; but its application to the legislature for permission was defeated owing to the opposition of the electric companies. Boston can not run a wire between two of her own buildings over or under her own street! In 1870, the legislature of Pennsylvania arrived at the conclusion that Philadelphia should have a new city hall; so it passed an act to that effect, naming commissioners with full power in the matter. "For about a quarter of a century," says Professor Parsons, "the people of Philadelphia have been paying enormous sums, millions more than the buildings were fairly worth, for work they did not authorize and over which they had no control." Among the worst results of present municipal dependence, he contends, are the following: (1) A chaotic mass of legislation mighty in bulk and complexity, but weak in definite simplicity and uniform interpretation. (2) An eternal running to the legislature for special legislation, much of it of the most trifling character. (3) A lack of elasticity and spontaneity in municipal action. (4) A marked apathy among the people in relation to municipal affairs, due in part to the knowledge that their efforts and desires have been and are frequently thwarted and frustrated at the state capital. (6) Increased facilities for political corruption and "boss" control in politics.

"The real reason for the present state of municipal law," declares Professor Parsons, "appears to be a failure of the law so far to embody in its philosophy, with sufficient fulness and precision, the fundamental distinction between the functions of cities and towns as state agencies for enforcing state laws, and their functions as local business concerns." In France the dual character of the municipality is clearly recognized, the mayor being distinctly understood to act in the double capacity of agent for the general government and agent for the commune. In Germany, too, a much larger measure of municipal home rule is enjoyed than in American cities. In England, while the same law holds respecting municipalities as in this country, parliament has been so liberal in its provisions as to allow the widest extension of municipal functions.

"A certain amount of municipal dependence is good," says Professor Parsons, "but over-dependence is evil, and the excess should give place to independence. . . . A limited sphere of local activity should be clearly marked off and deeded to local self-government, to belong to municipalities absolutely, to the positive exclusion of legislative interference."

TOPICS IN BRIEF.

AGUINALDO might at least be given the "racing-desk" in *The Commoner's* sporting editor's office.—*The Baltimore Herald.*

RUSSIA is willing to allow all the other powers precedence in the matter of withdrawing from China.—*The Philadelphia Ledger.*

JAPAN is evidently looking forward to the time when it will be a benevolent assimilator on its own account.—*The Washington Star.*

IT is now suspected that the Boers secretly accumulated a large supply of last ditches before provoking hostilities.—*The Detroit News.*

AN earthquake shook the plaster from the walls of the royal palace at Constantinople, but the Sultan wasn't touched. He never is.—*The Kansas City Journal.*

WHILE it has not been announced officially, it may be taken for granted that Aguinaldo will abandon his usual semi-monthly deaths.—*The Baltimore American.*

MR. BRYAN has suggested Mr. Towne as a presidential candidate for 1904. Mr. Bryan should confine his jokes to his funny column.—*The Baltimore American.*

ECONOMIES of management effected by the tin can trust have cheapened production to such an extent that the organization is able to advance prices 25 per cent.—*The Detroit News.*

THE samples of Chinese humor now being offered by Mr. Wu Ting Fang are chiefly remarkable as furnishing positive proof of the ancient civilization of that country.—*The St. Louis Globe-Democrat.*

A PHILADELPHIA doctor has written a long article in which he argues that no man should run. We trust that some one will mark the article and mail it to the editor of *The Commoner.*—*The Baltimore American.*

COMING gracefully to the front with timely recollections of ex-President Harrison, the Hon. Chauncey M. Depew relates how, in 1892, General Harrison placed his hand on Mr. Depew's shoulder and declared that that statesman should be his Secretary of State. "And he burst into tears," adds Mr. Depew. We don't doubt it a bit. The thought of Chauncey as head of the State Department was enough.—*The Chicago Chronicle.*

TROUBLE AHEAD FOR THE NEWEST TRUST.
CHORUS OF SHOPPERS: "Don't you dare to abolish the bargain counters!"
—*The Boston Herald.*

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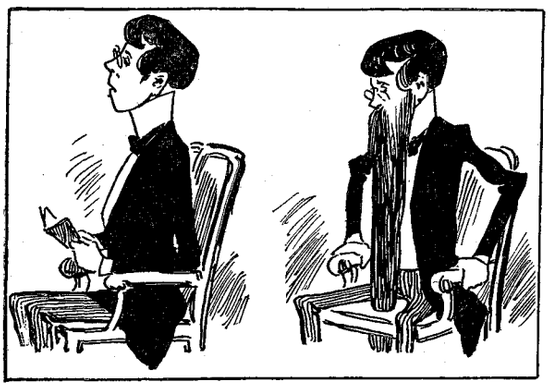
LETTERS AND ART.

WAGNER, MORRIS, AND LITERARY STUDY.

THE deep interest in the compositions of Richard Wagner—now one of the most striking developments of the day in America and in nearly every important country of Europe—is believed by some critics to have important literary as well as musical bearings. Wagner, it is pointed out, went to the great storehouse of literary myth to get material for his lyric treatment, to the medieval stories that had been the inspiration of four literatures—those of France, England, Germany, and Iceland. Concerning this little-observed fact, the literary critic of the New York *Times* (March 30) says:

"The result of his employment of these tales is that the really serious students of his dramas are reading the old poems from which he took them. Thus Wagner has opened up to his devotees a vast and glorious field of poetry. Beginning with his 'Tannhäuser,' he entered upon this field. Then came 'Lohengrin,' in which the legends of the swan knight and the Holy Grail entered his works. With 'Tristan und Isolde' he opened up the Arthurian legends and the medieval literature of France as well as of Germany and England, for the early troubadours used this story. One is immediately brought face to face with Chrétien de Troyes, Robert de Boron, Thomas of Brittany, and Gottfried of Strasburg. The works of some of these are still accessible, and most fascinating subjects of study they are.



AT THE WAGNER OPERA.

At six o'clock a beardless youth takes his place at the opera.

At the end of the performance we find him a Barbarossa with a full-grown beard.

—*Humoristische Blätter.*

"With his 'Meistersinger' Wagner brings us into contact with the shoemaker-poet Hans Sachs, a remarkable character, and the typical figure of a striking literary period. And then comes the huge tragedy of 'Der Ring des Nibelungen,' which opens up to us the marvelous literature of the North, as well as the great epic of medieval Germany, the 'Nibelungenlied.' To gather together the threads out of which Wagner wove this great work one must read not only the German epic, but also the Eddas and the famous Volsunga Saga. And these are poems of enormous conception and imagination. And at the end of all comes 'Parsifal,' which is founded on the legends of the Holy Grail and on the wonderful 'Parzifal' of Wolfram von Eschenbach. To read the poems from which Wagner drew his material is in itself a liberal literary education. To study them in comparison with the works made from them by the wizard of Baireuth is a privilege and a delight. Fortunately for students, most of the material is accessible in English, and as a result there is opportunity for making its acquaintance even by those who do not read German or Icelandic."

Another way in which Wagner touches literature has just been commented upon by Mr. Elbert Hubbard in his "Little Journeys to the Homes of Great Musicians: Richard Wagner." Wagner had his double, Mr. Hubbard asserts, in the poet-artist-reformer, William Morris. On each of these three sides of Morris's temperament the great German coincided with the great Englishman. "These men," says the writer, "were brothers in temperament, physique, habit of thought, and occupation":

"Wagner wrote largely on the subjects of art and sociology, and made his appeal for the toiler in that the man should be allowed to share the joys of art by producing it. His argument is identical with that of William Morris; and yet the essays of Wagner were not translated into English until after Morris had written his 'Dream of John Ball,' and Morris did not read German. Both men hark back to the time when man and nature were on friendly terms; when the thought, best exemplified by the early Greeks, of the sacredness of the human body was recognized; when the old medieval feeling of helpful brotherhood yet lingered; and the restless misery of competition and all the train of wo, squalor, and ugliness that civilization has brought were unknown.

"Wagner's music is made up of the sounds of nature conventionalized. You hear the singing of the breeze, the song of the birds, the cries of animals, the rush of the storm. Wagner's essay, entitled 'Art and Revolution,' is twin to the lecture 'Art and Socialism,' by Morris; and in the 'Art Work of the Future' Wagner works out at length the favorite recurring theme of Morris; work is for the worker, and art is the expression of man's joy in his work. In 1844, when Morris was ten years of age, Wagner wrote: 'I compose for myself; it is just a question between me and my Maker. I grow as I exercise my faculties, and expression is a necessary form of spiritual exercise. How shall I live? Express what I think or feel, or what you feel? No, I must be honest and sincere. I must, for the need of myself, live my own life, please himself, and nature has placed her approbation on this by supplying the greatest pleasure men ever know as a reward for doing good work. I hate this fast-growing tendency to chain men to machines in big factories and deprive them of all joy in their efforts—the plan will lead to cheap men and cheap products. I set my face against it and plead for the dignity and health of the open air, and the olden time.' This sort of talk led straight to Wagner's arrest in the streets of Dresden on the charge of inciting a riot; and it was the identical line of argument that caused the arrest of Morris in Trafalgar Square, London, when he was taken struggling to the station-house. Wagner was exiled and Morris merely 'cautioned,' placed under police surveillance and ostracized. The difference in time explains the difference in punishment. A century earlier and both men would have forfeited their heads.

"In all of Wagner's operas the scene is laid at a time when the festivals, games, and religious ceremonies were touched with the thought of beauty. Men were strong, plain, blunt, and honest. Affectation, finesse, pretense, and veneer were unknown. Art had not resolved itself into the possession of a class of idlers and dilettantes who hired long-haired men and fussy girls in Greek gowns to make pretty things for them. All worked with their hands, through need, and when they made things they worked for utility and beauty. They gave things a beautiful form, because men and women worked together and for each other. And wherever men and women worked together we find beauty. Men who live only with other men are never beautiful in their work, or speech, or lives, neither are women. But at this early time life was largely communal, natural, and art was the possession of all, because all had a share in its production. Observe the setting of any Wagner opera where Mr. Walter Damrosch has his way and get that flavor of bold, free, wholesome, honest beauty. And yet no stage was ever large enough to quite satisfy Wagner, and all the properties, if he had had his way, would have been works of art, thought out in detail and materialized for the purpose by human hands.

"Now turn to 'The Story of the Glittering Plain,' 'Gertha's Lovers,' 'News from Nowhere,' or 'The Hollow Land,' by William Morris, and note the same stage setting, the same majesty, dignity, and sense of power. Observe the great underlying sense of joy in life, the gladness of mere existence. A serenity and peace pervades the work of both of these men; they are mystic, fond of folk-lore and legend; they live in the open, are deeply religious without knowing it, have nothing to conceal, and are one with nature in all her moods and manifestations—sons of God!"

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PUNCH'S ADVANCE SHEETS OF THE NEW OMAR KHAYYÁM DRAMA.

IN a recent issue, we gave some comment about Mr. Stephen Phillips's forthcoming dramatization of the "Iliad" and also referred to a new play to be founded upon the Rubáiyát of Omar Khayyám. The many myriads of Omarites throughout the world have been wondering how this latter literary feat is to be accomplished; for to transform an Oriental lyric poem of a hundred and one short stanzas into a play suitable to set off the histrionic accomplishments of Richard Mansfield apparently presents almost insuperable difficulties. Mr. Punch, however, has solved the problem and gives us advance sheets of "The Masque of Omar" written by him. The first scene is as follows:

"Courtyard of the deserted palace of Jamshyd, canopied by that inverted bowl commonly called the sky. To right, a tavern —not deserted. To left, a potter's house. At back, the grave of Bahrám, whence a sound of snoring proceeds. A wild ass stamps fitfully upon it. It is four o'clock in the morning, and the 'false dawn' shows in the sky. In the center of the stage stand a lion and a lizard, eying each other mistrustfully."

After a fight between the lion and the lizard and a controversy between the Nightingale and the Rose on the temperance question, we get the following:

(Enter Omar from tavern. He is by this time magnificently intoxicated, and is leaning on the arm of a fascinating Sákí. He has a jug of wine in his hand.)

Omar (trying to kiss her)—Ah, my beloved, fill the cup that clears to-day of past regrets and future fears. To-morrow! Why to-morrow I may be——

Sákí (interrupting)—I know what you're going to say. To-morrow you'll be sober. But you won't. I know you. Go home!

Omar—Home!—hic. What do I want with home? A book of verses underneath the bough, a jug of wine, a loaf of bread—no, no bread—two jugs of wine—and thou (puts arm around her waist) beside me singing like a bulbul.

[Sings uproariously.

For to-night we'll merry be!
For to-night——

Sákí—Fie! An old man like you!

Omar—Old! Thank goodness I am old. When I was young I went to school and heard the sages. Didn't learn much there! They said I came like water and went like wind. Horrid chilly Band of Hope sort of doctrine. I know better now. [Drinks from the jug in his hand.]

Sákí (watching him anxiously)—Take care. You'll spill it.

Omar—Never mind. It won't be wasted. All goes to quench some poor beggar's thirst down there (points below). Dare say he needs it—hic.

Sákí (shocked)—How can you talk so!

Omar (growing argumentative in his cups)—I must abjure the balm of life, I must! I must give up wine for fear of—hic—. What is it I'm to fear? Gout, I suppose. Not *I*!

[Takes another drink.

Sákí (trying to take jug from him)—There, there.

Omar (fast losing coherence in his extreme intoxication)—I want to talk to you about Thee and Me. That's what I want to talk about. (Counting on his fingers.) You see, there's the Thee in Me and there's the Me in Thee. That's myshticism, that is. Difficult word to say, mysticishm. Must light lamp and see if I can't find it. Must be somewhere about.

Sákí—You're drunk, that's what you are. Disgracefully drunk.

Omar—Of course I'm drunk. I am to-day what I was yesterday, and to-morrow I shall not be less. Kiss me.

Sákí (boxing his ears)—I won't have it, I tell you. I'm a respectable Sákí; and you're not to take liberties, or I'll leave you to find your way home alone.

Omar (becoming maudlin)—Don't leave me, my rose, my bullfinch—I mean bulbul. You know how my road is beset with pitfalls—hic—and with gin.

Sákí (disgusted)—Plenty of gin, I know. You never can pass a public house.

Omar (struck with the splendor of the idea)—I say—hic!—let's fling the dust aside and naked on the air of heaven ride. It's shame not to do it!

[Flings off hat, and stamps on it by way of preliminary.

Sákí (scandalized)—If you take anything else off I shall call the police.

[Exit hurriedly.

Omar (terrified)—Here, Sákí, come back. How am I to find my way without you? (A pause.) What's come to the girl? I only spoke—hic—meta—phorically. Difficult word to say, meta—phorically! (Longer pause.) How am I to get home? Can't go 'lone. Must wait for some one to come along. (Peers tipsily about him.) Strange, isn't it, that tho lots of people go along here every day, not one returns to tell me of the road. Very strange. S'pose must sleep here. . . . S'pose——

[Rolls into a ditch and falls asleep.

MR. HOWELLS ON THE RECENT DRAMATIC SEASON.

IT has so long been the custom of our leading dramatic critics to speak of the theater as in a state of hopeless decay that a commendation of the present dramatic season by so prominent a writer as Mr. W. D. Howells is a pleasant surprise. He even goes so far as to say that "there have been seven or eight new plays in New York worthy of the heyday of the English drama." In *The North American Review* (March) he writes:

"There have been no such signal productions as that of 'The Notorious Mrs. Ebbsmith,' or 'The Second Mrs. Tanqueray,' or 'The Case of Rebellious Susan,' or 'The Maneuvers of Jane,' among the English importations; and among the American pieces there has been nothing so fresh or surprising as some things hitherto done in the native drama. But I have seen four good American plays, and four English plays so much better that my patriotic pride in the first has been chastened to impartial pleasure by a sense of the superiority of the last. It is, in fact, quite useless for us to contest this superiority of the English playwrights. Somehow, they have got there, while our dramatists are still only more or less on the way. They seem to have got there, too, in spite of making their plays such good literature that one likes to read them as well as see them. This is true not only of the work of brilliant wits like Mr. George Bernard Shaw, who confessedly writes too well for the stage, but whose 'Arms and the Man' is almost the best comedy on it; and poor Oscar Wilde, who did things almost as fine from a humor almost as rich and daring; but it is true, also, of such tempered geniuses as Mr. Pinero and Mr. Henry Arthur Jones and Mr. R. C. Carton and Mr. R. Marshall. In the work of all these you taste the literary quality as you taste it in the plays of Goldsmith and Goldoni, of Molière and Sheridan, of Björnsen and Ibsen, of Hauptmann and Sudermann, of Echegaray and Estebanze. The like can be said of no American playwright that I know of except Mr. Augustus Thomas, some of whose printed dramas I have read with the sort of enjoyment they give me in the theater. But for the rest, our dramatists seem to be submissive to the impudent assumption of the theater that a play can not be good if it is literary, or other than the worse for its literature. There is, consequently, so little literature in them that one is left to wonder why they are not indefinitely greater dramatists; they ought logically to be something super-Shakespearean; for Shakespeare's plays are much more literary than any of theirs."

Turning to the plays of the past season, Mr. Howells first comments with pleasure on the perfect charm of the trained English voices of the London actors, which in modulation, timbre, enunciation, and perfect naturalness it is hopeless for the American actor, as it is for the American "clubman" or "society woman," to imitate or compete with. Next to this pleasure, he rejoices in the pure American note as we get it in Mr. Herne's "Sag Harbor" or Mr. Thomas's "Arizona." As for Mr. Richard Mansfield's "Henry V.," Mr. Howells says that "it was better than one could have hoped, since it was the Shakespeare history shaped to a point and used for the constant conspicuity of the actor." But, he remarks, it was "never such a triumph for the

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actor over the author as Mme. Bernhardt's 'Hamlet,' which in that way was quite the greatest triumph possible. One did not think of Shakespeare at all; one thought only of Mme. Bernhardt. Yet she is artist enough to have wished the poet's supposition that Hamlet was a man of rich fancy, of tender if troubled spirit, and of most endearing sorrow, to have some weight with the spectator, so that one should not go away thinking him an elderly woman, harsh, hard, noisy, and restless." Mr. Howells did not see Bernhardt in "L'Aiglon"—"Miss Maude Adams in one act of that play had given me all of it I could bear." He continues:

"In fact, the 'Cyrano de Bergerac' of M. Rostand was more than enough, false as it was in every moment and motive of the preposterous fable devoted to making one believe that a man of decent conscience, not to say of brilliant intellect, could hoodwink the woman he loved into marriage with a stupid dolt. After seeing that, I was quite willing to let any one that liked think M. Rostand another Shakespeare; but I was not willing to see an exquisite talent like M. Coquelin debased to the uses of such tawdy melodrama. After Coquelin in Molière, I did not want Coquelin in Rostand.

"Perhaps I was the more sensitively reluctant, because I had already had Mr. John Drew in 'Richard Carvel.' That play is, of course, worse than the novel of the name, and the novel itself is better than the other historical romances, which, it was easy to foresee, would soon get out of their covers and expose their spiritual and intellectual nakedness on the stage. But, with the wording of that play before me, I excused myself the more readily from witnessing the other plays made from the other historical romances. I can not justly, therefore, condemn them, and if any one were to say that they were as good as the novels they were made from, or better, I could believe him.

"I did not feel the same apprehension of a fine actor's humiliation in 'David Harum'; not because Mr. Crane is not a fine actor, but because 'David Harum' is an indefinitely better book than the other great commercial successes. It is, in all that relates to Harum on his simple horse-trading and country banking level, a very true and very good book. It is when it attempts to rise from this level, and soar in the fine air of sudden benefactions to insolvent widowhood, that it betrays the perfunctory motive of a flying-machine."

As for the English plays, Mr. Howells says that compared with American drama it is to pass from "clever sketches, from graphic studies, brilliant suggestions, to finished pictures." It may be, he suggests, that our drama "will never produce such finished sketches as the English, at least till our conditions have lost their provisional character":

"Perhaps our drama is the more genuine in sympathizing with the provisionality of our conditions, and it may be that our success is still to be in the line of sketches, studies, suggestions. . . . At any rate, such even perfection as Mr. Pinero's in 'The Gay Lord Quex' is yet far before our dramatists; but I believe that it is so not solely because our conditions are provisional. It is so, also, because they have not sought the literary quality in their plays which the English dramatists have sought, and which they have found. The drama is distinctly a literary form; it is, in fact, the supreme literary form; but our theatricians have vainly imagined that the presence of literature in it is deleterious; and it must be owned that they have pretty well emptied it of the life that once filled it. . . . Mr. Pinero, in the 'Gay Lord Quex,' . . . has reached the Ibsenian pass of dealing with a predicament, rather than with a problem. . . . It is a fight between a terrier and cat—both English. The scene is really tremendous, and, as Mr. Hare and Miss Vanbrugh play it, there is nothing to be asked either of the drama or the theater.

"One can not say this of the American plays or players; and yet one can say much in honest praise of them. At no period of our dramatic history—the term is rather large—has there been so much prospect and so much performance of actual and potential excellence. We have actually advanced, and things are done now by both playwrights and players, and received as matters of cool expectation, which lately would have been acclaimed as surprising triumphs. The advance has been in the right direction, for we must leave out of the account, in the interest of self-respect, the dramatizations of the romantic novels; one *can not* consider these. But one can consider the sort of plays which I have been speaking of, and find reason for taking courage and taking hope for an American drama. Of course, the great matter is that it should be a *good* drama; but after that point is made, it is for the common advantage that it should be American, for it could not very well be English, with the same promise of fruitfulness and the same fact of raciness."

MR. LE GALLIENNE ON THE POETRY OF STEPHEN PHILLIPS.

IN the present blare of truculent journalism and of the "literature of blood and drums," one of the most refreshing phenomena, remarks Mr. Richard Le Gallienne, is the enthusiastic welcome given to Mr. Stephen Phillips, the rising young English poet and dramatist who after the publication of his "Paolo and Francesca" last year woke and found himself famous. Mr. Phillips's success is all the more significant because more than any other recent writer "he has done his work on the most severe and classical lines, with least concession to the fashions of contemporary pleasing." Mr. Le Gallienne (in the New York *Bookman*, March) continues:

"To write tragedies, visions, and idylls in blank verse, and to draw grim pictures of the modern world in the heroic couplet, seemed the last way to catch the fevered ear of the moment. But, of course, time is always bringing in its revenges, and the longer a form of art has been out of fashion, the sooner is it likely to come into fashion again. Still, the resuscitation of the poetic drama with so much welcome and *éclat* was a surprise we had hardly dared to hope for, at least in England, where the drama has for long been at so low a point of vitality and taste, in spite of all the efforts of certain dramatic critics to breathe into it the breath of a finer life, and in spite of imported examples of noble and beautiful work from the Continent. However, the public that paid so little heed to Ibsen and Maeterlinck and Hauptmann have, apparently, given a warm welcome to Mr. Stephen Phillips; and for the first time in many years an original play in blank verse has taken the town. Here, indeed, is cause for rejoicing! And not only has Mr. Phillips achieved this success on the stage, but before 'Herod' had been produced he had already achieved the almost equally difficult success of selling his poetic play 'Paolo and Francesca' in its book form hardly less rapidly than if it were a popular novel.

"All which is matter not only for Mr. Phillips's private congratulation, but for public rejoicing. Seldom has an Anglo-Saxon public done itself so much credit, so spontaneously acclaimed the good thing when they found it—or rather when they were shown it. For here, too, those much-abused people, the critics, deserve no small share in this general congratulation. With the exception of Mr. Kipling, I remember no young poet of our time who has been received with such a consensus of acceptance and encouragement by the most authoritative critics."

Mr. Le Gallienne traces the youthful poet's development from his first volume of verses, "Primavera," in 1888, to "Christ in Hades," published in 1896, of which he remarks: "In its thrilling beauty and its clairvoyant dramatic vision it impressed one immediately as an indisputable masterpiece. Mr. Phillips has done different things equally finely, but he has never surpassed this." His "Marpessa," published a year later, Mr. La Gallienne calls "perhaps the most supremely beautiful treatment of a 'classical' subject since Keats, and certainly the loveliest poem of our time."

Coming to that work of the poet which is at present attracting most attention, his two plays, Mr. Le Gallienne expresses surprise that any one should be astonished at his dramatic success:

"The surprise is that any one can have read his poetry without feeling that its very essence is dramatic insight. Beautiful as his lines are, they are always muscular with reality. 'Christ in Hades' was packed with the dramatic imagination from end to end. Its chief beauty was that of dramatic truth. Perhaps, as I have elsewhere said, it is rather the truth than the beauty of his poetry that first arrests one; or should one say that most of

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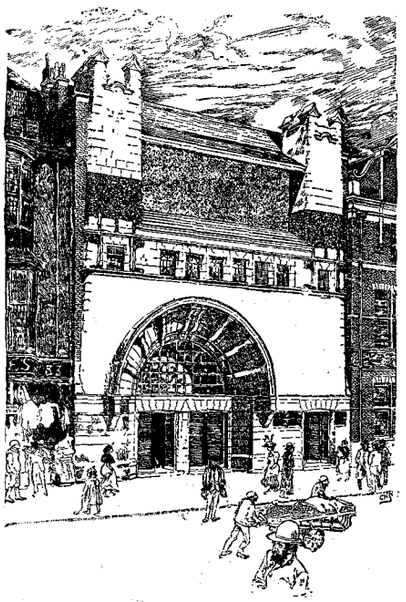
the beauty of his poetry comes of its truth, which is another way of saying that it is very fine poetry indeed? At all events, I remember to have read nothing of Mr. Phillips's that was not essentially dramatic. That he should succeed in formal drama is to me, therefore, a secondary consideration; but that he has succeeded there can be no question, particularly in 'Herod.' Perhaps, on the whole, the last act of 'Herod' is the finest thing he has done."

Mr. Le Gallienne finds some fault with the first two acts of "Herod" because of an undue brevity of speech, carried "almost to the point of a diagram in dramatic anatomy"; but of the third act he says that "it would be difficult, I think, to find an act in any English poetic play since the Elizabethans in which at once the dramatic interest is so keen and so subtly developed and the quality of the poetry so fine. . . . It is no flattery of Mr. Phillips to say that Marlowe might have signed it with pride."

AN ART-GALLERY FOR THE SUBMERGED.

THE new art-gallery in Whitechapel, London, dedicated last month to the use of the masses of East Side residents, is one of many tokens of the increasing sympathy felt by the best men of England for those who have been deprived of most of the opportunities of life. To the artistic merit of its exterior and interior the late Sir Edward Burne-Jones and Mr. Walter Crane have contributed, and it is in many respects worthy of being compared with some of the best art-galleries of modern days. From *The Congregationalist* we take the following account of this institution:



LONDON'S WHITECHAPEL ART CENTER.
Courtesy of *The Congregationalist.*

"In it will be held on a far larger scale than ever before those Eastertide and autumn picture shows which Canon Barnett of Toynbee Hall long ago started, and besides it will shelter a permanent gallery of art. Exhibitions from the national museums of objects illustrative of trades or periods of history also will be held in this building; also exhibitions of work done by the children of artisans and by pupils in the technical schools of London. By an intimate tie with the Royal Academy, which already exists, the best work shown there each year will afterward be displayed in Whitechapel. In short, the building and its collections are to be a perpetual source of light and life to the toiling masses who may care to frequent it. . . . The first exhibition of pictures now installed includes 357 excellent paintings, among them Watts's Gladstone and Earl Roberts, and Burne-Jones's Kipling.

"Lord Rosebery, in his address opening this building, dwelt on the high percentage of non-churchgoers in Whitechapel, and insisted that, inasmuch as in these days you can not drive people to church, the best men of the churches and of society must set about for other means of civilizing and raising the people and inducing them, if not to go to church in larger numbers, then to 'feel a wish to associate themselves in work and in worship in other ways.' He wished them to understand that he was not so sanguine as to believe that contemplation of a picture will in itself at once convert a man who is a ruffian into a civilized member of society. But he does believe that it is worth while offering to the masses opportunities to come under the spell of the fine arts, and thus secure the uplift which usually accompanies such contemplation."

THE "ONE THOUSAND BEST BOOKS" OF THE PROVIDENCE LIBRARY.

GREAT interest has been aroused throughout the country by the new "Room for the Literature of Power" maintained by the Providence Public Library (THE LITERARY DIGEST, March 23, page 346). The object of this collection is, it will be remembered, to bring together in one place the world's great classics, so that the reader might be tempted to come here in order to know, undistracted by other books, "the best that has been said and thought in the world," as Matthew Arnold has expressed it. As a result of many inquiries, Mr. Foster, the librarian, has now furnished a list of the authors whose works are included, in whole or in part, in this standard library. They are as follows (we quote from the New York *Times*, April 6):

Addison,
Æschylus,
Æsop,
À Kempis,
Antoninus (Marcus Aurelius),
Arabian Nights,
Ariosto,
Aristophanes,
Aristotle,
Arnold (Matthew),
Bacon,
Bible, The,
Boswell,
Browning (Mrs.),
Browning (Robert),
Bunyan,
Burke,
Burns,
Byron,
Cæsar,
Calderon,
Camoens,
Carlyle,
Cervantes,
Chanson de Roland,
Chaucer,
Cicero,
Coleridge,
Corneille,
Dante,
De Foe,
Demosthenes,
De Quincey,
Dickens,
Dryden,
Dumas,
Eliot (George),
Emerson
Epictetus,
Erasmus,
Euripides.
Federalist, The,
Fielding,
Franklin,
Froissart,
Gibbon,
Goethe,
Goldsmith,
Gray,
Hawthorne,
Heine,
Herodotus,
Homer,
Horace,
Hugo,
Johnson,
Jonson,
Junius,
Keats,
La Fontaine,
Lamb,
Landor,
Le Sage,
Lessing,
Lowell,
Macaulay,
Machiavelli,
Mahabharata, The,
Malory,
Milton,
Molière,
Montaigne,
More,
Nibelungenlied, The,
Omar Khayyám,
Ovid,
Petrarch,
Plato,
Plutarch,
Polo (*Marco*),
Pope,
Racine,
Ramayana, The,
Sappho,
Schiller,
Scott,
Shakespeare,
Shelley,
Sidney,
Sophocles,
Spectator, The,
Spenser,
Swift,
Tacitus,
Tasso,
Tennyson,
Thackeray,
Theocritus,
Thucydides,
Virgil,
Walton,
Wordsworth,
Xenophon.

NOTES.

A LARGE increase in attendance has been noted during the past few years at the German universities. Five years ago there were somewhat less than 28,000 students in the various universities of the empire. Now, according to the New York *Churchman*, there are 34,363. Berlin has 6,673—more than any American institution. Munich is the next in size; then come Leipsic, Bonn, Halle, and seven others, all with more than 1,000. Students in medicine and theology, however, have decreased.

MARK TWAIN is reported to have said lately that if Mr. Carnegie would let him write the books for his proposed sixty-five branch libraries in New York, he (Mark) would grow so rich that he could afford to found libraries himself and let Mr. Carnegie write the books. Mr. Carnegie, however, long ago acquired this habit, and his name was on the title page of two or three books written many years before his latest volume, "The Gospel of Wealth." One of these earlier books has sold, it is reported, to the extent of 40,000 copies. At the Authors' Club an amusing story is told of his literary ambitions. Shortly after the foundation of the club, Mr. Carnegie made application for membership. In reply the secretary wrote to him that only *authors* were eligible for membership, intimating humorously that even Crœsus could not have been a member unless he had published a book. By return of mail came a letter from Mr. Carnegie to the effect that altho unfortunately "he could not deny that he was a very rich man, yet he was at the same time a *poor* author," and begged leave to submit therewith a copy of his recent volume as an evidence of his qualification. The answer so pleased the club that he was forthwith elected. Shortly after, Mr. Carnegie gave to the club, free of rent, one of the beautiful apartments in the Carnegie Building, and it thus happens that the club, not having to pay for an expensive domicile, is financially one of the most prosperous clubs in the city.

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SCIENCE AND INVENTION.

HAS THE CANCER GERM BEEN FOUND?

IT was announced in the daily press of March 30 that Prof. Harvey R. Gaylord, of the State Pathological Laboratory, in Buffalo, had discovered the germ of cancer, after three years of experiment in this country and Europe. Professor Gaylord expresses himself as satisfied that he has found the microorganism that produces cancer.

Dr. Franz Torek, assistant surgeon at the New York Skin and Cancer Hospital, was reported in *The Times* of this city as speaking thus regarding Dr. Gaylord's result: "If Dr. Gaylord has made this discovery, he has certainly made a great step forward; but physicians generally will be skeptical on the subject until there have been conclusive tests. In case the microorganism of cancer, if there be one, is discovered, it will be a clue for the ultimate discovery of a cure and prevention of the disease. Once such cause is positively determined, there will be reason to believe that an antitoxin may be found." The report in *The Times* goes on to say:

"According to Dr. Torek, early and thorough surgical operations are at present the only known methods of curing cancers. If the Gaylord theory is established, there will be the hope that disinfection and antisepsis will prevent the developing of the disease, as well as its spread after development. But unless some kind of vaccination is discovered as a result of the finding of the germ, acting as an antidote within the human body, it seems improbable that the new theory, even if proved, can appreciably reduce the number of deaths from cancer.

"Cancers are malignant tumors, . . . and in a majority of instances the sufferers from the disease are found to have experienced local injury before the cancer appeared. Many have been the investigations to find an infective agent for the development of the tumor, such as the microbes that are responsible for other diseases; but altho there have been found microorganisms thought at first to be essentially inherent in cancer, they have ultimately proved to be only accidental, inasmuch as they have been discovered in other diseases."

The reported discovery by Professor Gaylord is noticed as follows in the New York *Evening Post* (March 30):

"In the study of any new microbe or bacteria, to connect its presence with any definite disease in connection with which it is found, it is necessary to cultivate the organism by itself, on one of the various growing media which such forms of life feed upon, then by inoculating it into a healthy animal, or, if possible, the human tissues, to watch and see if the original disease is produced.

"With the ordinary forms of bacteria associated with the best-known diseases, this has usually been successfully performed. But in some of the allied forms of lower organism not classified as bacteria this can not be so easily demonstrated.

"Professor Gaylord claims to have succeeded where others have failed in inoculating animals with these microorganisms, and states that cancer has afterward developed. A German investigator, Funke, has proved that a protozoon of a similar nature is the cause of smallpox and allied diseases. As the serum in these diseases protects against similar attacks, as is seen in the ordinary vaccination, he believes that sooner or later a vaccination against cancer will be possible. Other investigators have been absolutely unable to cultivate any of the so-called cancer bodies, tho they have been found with great regularity in numbers of cancerous tumors."

It would hardly be prudent, thinks the Philadelphia *Inquirer* (April 1), to assume the correctness of Professor Gaylord's results, in view of the fact that so many similar discoveries have been proclaimed only to be refuted. It goes on to say:

"No one can doubt that some day the secret of this dreaded and dreadful malady will be discovered, and in the meanwhile even the investigators who do not succeed, themselves, help to make the road to success easier to others. Cancer is perhaps the one disease as to whose nature the medical profession is almost as much in the dark as at any time since the disease became the subject of scientific study, and it is the one as to whose prognosis there is the least room for hope. . . . Whatever may be the reason for the circumstance, it is a fact that the reported number of cancer cases is steadily, largely, and rapidly increasing. This increase may possibly be more apparent than real. It may be due to the fact that statistics of this kind are collected much more thoroughly and accurately than was the case a century or even half a century ago. But it looks as tho there were some element in the conditions of modern life which favored the development of the malady, and the ascertainment of that element is one of the phases of the problem to be solved. It will be solved sooner or later. According to the news from Buffalo it may have been solved already."

STEALING SCIENTIFIC SECRETS.

INDUSTRIAL secrets were much more closely guarded in former days than they are now. Nowadays we rely for protection on our patent laws; but patents were once enormously expensive, and many inventors preferred to keep their process secret, working behind locked doors, and swearing their workmen to the strictest silence. Some of the precautions taken in such cases are thus described in an article in *The Evening Standard* (London):

"The workmen . . . were searched on leaving the building, and as an additional security operations were introduced into the processes which had no other object than to hoodwink the workmen, while in many cases, as is done at the present time, no one workman ever saw the object of the manufacture through all its stages. Each had one part to do and was ignorant of what his fellow workmen in another part of the building might be about; and thus every innovation was hedged round with a quickset of mystery. Handicrafts were handed down from father to son, and such secrets as the father had discovered or inherited were inherited by his successor, so that it often happened that one man had the monopoly of some special produce or manufacture. For instance, there used to be, close to Temple Bar, a dingy little chemist's shop. But, dingy as it was, the proprietor was a well-to-do man, for he had discovered the secret of making citric acid—that is, he had found out how to make it without the fruit, and had a monopoly of the output. But he was in a more fortunate position than most monopolists who own a manufacturing secret, since his was a process which requires no assistance, and consequently he employed no workmen. Experts came to order, sample, assort, and bottle his citric acid, but all that took place in the outside shop. Nobody but he ever entered his laboratory, and his secret was locked therein and in his mind. But such a secret was too valuable to be kept without an effort on the part of rivals to fathom it. And they succeeded. One day he securely locked the door of his laboratory and went home to his dinner. But on the watch for that event was a chimney-sweep, or rather a boy disguised as such, who was possessed of some chemical knowledge. He followed the poor chemist as far as Charing Cross, and saw him enter his house. Sure that he would not return for some time, the pseudo-sweep hurried back to Temple Bar, ascended the next house, and dropped down the flue of the laboratory. There, of course, he saw all that he wanted to see, and returned to his employers, carrying with him the secret of making citric acid. A few weeks afterward the price of that commodity fell to a fifth of what it was when the monopolist alone sold it. The poor fellow was heartbroken, and died a few months after, without, however, discovering that his secret had really been filched from him.

"The secret of making china was stolen by a Frenchman. The Chinese told wonderful stories to keep the process from the knowledge of foreign devils; they said that the clay from which the porcelain was made had to lie in heaps exposed to the weather for two hundred years before it could be used. Others said that it was not clay at all, but certain sea shells ground up, and that only one variety of shell would do. But in spite of all these yarns, the foreign devil was too much for them. He spent many years learning the language, and eventually was admitted to a manufactory by practising on the feelings of a local mandarin.

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But even in later years, secrets in china manufacture have been stolen. For a long time Wedgwood kept to himself the secret of making the cameo-ware, which even now is not very common, altho it is exceedingly effective. But Turner, one of his employees, and afterward a dangerous rival, stole that secret with others and set up on his own account. Before that time the Brothers Elers came from Holland with a private process and settled in Staffordshire, where their secret was stolen by a rival potter by a peculiarly dirty trick. He feigned to be overcome by a storm, and begged shelter from the hospitable Dutchmen, and, gaining admittance in this way to their kilns, discovered their process and went on his way rejoicing. The secret of making metallic luster was stolen from the Moors by the Spaniards, and an escaped workman from the factory at Meissen took with him the secret of the Dresden china and carried it to Vienna. Böttger, the discoverer of the process, was kept in prison by Augustus II., the Elector of Saxony, and made to experiment on porcelain. By an accident he discovered the true clay—kaolin from Aue—and was then put in charge of the works at Meissen—about fifteen miles from Dresden. This factory was more like a prison. No workman ever went out. There was a military guard round the place, and the kaolin was sent from Aue in sealed bags, the greatest precautions being taken to prevent its destination from becoming known. But, in spite of these safeguards, at least one man escaped with his knowledge of the secret."

THE GROUNDWORK OF THINGS.

THE ultimate structure of matter has been a fascinating subject of speculation ever since the time of the early Greek philosophers. It is more so than ever now, when it is emerging from the darkness of mere guess-work into the light of positive science. Scientific men are quite ready to agree that matter has a molecular structure of some sort, and that all space is filled with some kind of a medium ("ether") that can transmit vibration. But regarding the precise nature of this structure and of the enveloping medium, and regarding the connection between the two, they continue to differ. It is of course desirable, in the interest of simplicity, that matter and ether should be reduced to some sort of common measure. Several attempts at this have been made, usually by supposing that the material molecule is a local disturbance or peculiarity of the ether, such as a vortex or a distortion. The problem has been approached from quite another side by M. A. Muller, who shows that we may equally well explain the physical phenomena of nature by the hypothesis that the ether is but matter of an inferior order of structure, or rather that it and matter consist together of an infinite number of series of molecular or "solar" systems, each of lower order than the last; that is, each consisting of smaller particles spaced at relatively greater intervals apart. The total of this infinite number of systems forms an actually continuous medium, and the ingenious author therefore performs the apparently impossible task of filling space wtih a homogeneous medium of which seemingly discontinuous material bodies form a part. The following paragraphs are taken from an account of his hypothesis contributed by the author to the *Revue Scientifique* (Paris, March 16). Says M. Muller:

"We can not escape from the general idea that the physical world, altho we may conceive of it as infinitely divisible, is not so divisible without decomposition; in other words, it can not be divided indefinitely without destroying its structural elements. It is a very widespread belief in the scientific world that tangible bodies are formed of groups of molecules or atoms that act on one another. . . . This granular structure indicates the real discontinuity of the physical world. Consequently the apparent shape of a body is deceitful, since we have not before our eyes the volume really occupied by the substance, but the geometric form assumed by an assemblage of particles more or less distant from one another. . . . . .

"But in spite of its richness in practical results, physical mathematics can not explain the existence of a limiting surface in equilibrium, without something that opposes the tendency of the attractive forces to concentrate the material molecule indefinitely. . . . We must have secondary actions, resulting from the fact that these oscillating molecules are plunged in a medium which is itself in vibratory movement. So considered, the granular structure of tangible bodies is no longer discontinuous, since the ether occupies the intermolecular cavity; but the difficulty is only removed one step, for apparently we can not construct a model of such a substance without solution of continuity."

After a careful review of all recent investigations of the properties of the ether, the writer proceeds to define it as "an isotropic, homogeneous, and continuous body which resists change of volume indefinitely." He goes on to say:

"In the first place, a question arises regarding the structure of such a medium. It is beyond doubt, first, that the molecules of the ether are very small compared to those of ponderable bodies; and, next, that the distance between their centers is very great relatively to their diameter. This constitution renders their collision improbable and assures their independence. . . . . .

"It may be seen that we have here a structure identical to that of the sidereal universe. The intermolecular distances being enormous in relation to their diameter, the molecules of the ether are themselves plunged in an etheric medium of the second order. . . . . .

"There are not then really any constituent molecules, but only a single medium whose increasing or decreasing series is beyond the domain of our observation. We may only observe that the argument drawn from the non-infinite divisibility of concrete bodies is not applicable to this conception; for it will be noted that the decreasing series of molecules and media has here the closest analogy with the indefinite division of geometric spaces.

"Besides, our concrete way of regarding things depends essentially on the fact that we are surrounded by discontinuous and heterogeneous bodies. This conception has already disappeared when we imagine the etheric medium that envelops them; this medium in its turn is composed of particles, which are themselves without break of continuity, plunged in a medium of the second order. The result is necessarily a 'full' medium, and there is nothing extraordinary in this, because a true vacuum is incomprehensible."

An ether like this, or rather an indefinite series of ethers, will act, the writer tells us, precisely as it ought to act, to satisfy modern scientific requirements. It will transmit the transverse vibrations that constitute light without being affected by waves of condensation, and its structure will account for many other phenomena that it has hitherto been difficult to explain. According to the author's theory, his ether molecules do not gravitate because they are relatively so far apart. His hypothesis thus requires that gravitation shall not be universal, but that bodies shall cease to attract each other at a distance that is very great compared to their size. This would still permit the gravitational influence of our sun to be felt far beyond the orbit of the most distant planet. M. Muller's theory of course can not be given in its entirety in a brief space, but it will be found interesting by all students of physical science. He concludes his article as follows:

"This theory of the constitution of the medium that fills space . . . leads us far from the notion of 'substance' as the ancients conceived of it. The idea of a 'substratum,' which the word implied with them, is a conception rather metaphysical than scientific; the present development of the physical sciences leads us to think that the traditional categories of 'substance, attribute, and relation' are certainly incomplete, and that there are things not included in such a classification. The etheric medium is a transcendent reality to which the narrow ancient molds could not adapt themselves. It has nothing of what was once understood by the term 'material'; . . . it is the grand reservoir of natural forces, where naught is created and naught lost.

"In this regard, we may affirm that the science of our age has forged new arms for analysis and observation, and that in so doing it has prepared itself for tasks that are larger and incomparably finer than any that our predecessors could have imagined. It has raised itself to a point whence it may wander far

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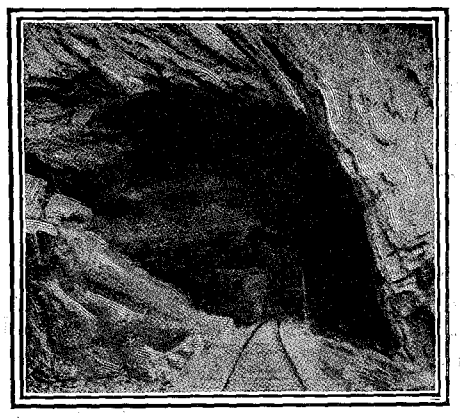
above the globe that has been assigned us as a dwelling-place; possibly it may surpass all that we know now about the physical universe and may illumine the depths of cosmic law."—*Translation made for* THE LITERARY DIGEST.

A NATURAL TUNNEL.

IT is not usual for the railroad constructor to find tunnels already built for him, but an interesting exception was experienced in the location of the Virginia and Southwestern Railway. According to *The Railway and Engineering Review*, at a point thirty-two miles south of Big Stone Gap, Va., on the line between that point and Bristol, Tenn., the road runs for a distance of 815 feet through a natural cave, in which it was necessary to blast for a distance of only 60 feet in order to secure a desirable alinement for the track. The engineers declare that the route was a matter of "natural selection," the tunnel being directly in the line of the projected railroad, and was not sought as a curiosity. The east portal of the natural tunnel is in a perpendicular wall of rock 400 feet high, and is 200 feet wide and 150 feet high from the bed of the stream to the crown of the natural arch. The track through the cave is on a reverse curve, and the blasting done within the cave was required to cut through the corner of a sharp bend. The west portal is 175 feet wide.

EASTERN PORTAL OF "NATURAL TUNNEL" ON THE VIRGINIA AND SOUTHWESTERN RAILROAD.



WESTERN PORTAL OF THE SAME TUNNEL.

Photographs showing the entrances to this interesting piece of Nature's engineering are published in *The Review*, and two of them are reproduced herewith. The entire distance from end to end of the tunnel is 1,000 feet. The under structure of the country is of limestone formation, and the cliffs at each end are fully 400 feet in height.

Cushion Bicycle Frames.—For a new form of cushion frame for bicycles, the advantage is claimed, says the Providence *Journal*, that its operation does not change the distance between the saddle and the pedals, and the rider is not troubled by variations in length of reach, as in the 'anti-vibration' appliances consisting only of springs. We quote as follows:

"The upper rear forks are hinged just above the axle of the driving-wheel, there is a rocking point at the crank-bracket, and the lower frame tube and the seat-post upright are brazed to a cylinder, in turn brazed to the crank-bracket. This cylinder, 2½ inches long and 1 inch in diameter, is fitted with ball-bearings and cones and lock-nuts for adjustment against lateral movement, the various parts being practically the same as the parts constituting the regular bearings of a wheel or crank axle. In combination with the parts specified are telescoping tubes connecting the seat-post lug and the rear upper forks, the latter being attached to the sliding tubes just above the tire. The tubes are held apart by a strong spiral spring. Altho the movement of the tubes is said to form an air-cushion, it is probable that the air compressed has comparatively little to do with taking up the shocks caused by a rough road surface and fast pedaling. The spring undoubtedly carries the load. The construction described permits an inch of free movement of the telescoping tubes, and the lessening, if not elimination, of vibration by the coil-spring. And as the seat-post upright, the seat-post, and the crank-bracket are rigidly connected, it is apparent that there can be no variation of distance between the saddle and the pedal."

VEGETARIANISM AND EVOLUTION.

AN attempt to deal with vegetarianism from the standpoint of modern science, both historically and physiologically, is made in a recent paper by Prof. Ferdinand Hueppe. He considers that geological evidence proves that the cradle of primitive man was in a northern land, and fixes his evolution in the tertiary period when Asia was still partly separated from Europe, but connected with Africa and united with America by a land bridge. His line of thought is thus summarized by *The British Medical Journal* (March 2):

"The human-growing anthropoid, owing to hard times, left the forests and became a beast of prey, probably the most cunning and ferocious that has ever stalked on the face of the earth. In the interglacial period man was a mammoth hunter. The Danish kitchen middens show that the primitive Europeans were fish and flesh eaters. The Asiatic stock, meanwhile, evolved into shepherds and began to cultivate cereals in the alluvial plains of the great rivers. The irruption of Asiatics into Europe brought about the introduction of cereals and domesticated animals, and a mixed diet became usual. With the overgrowth of population in the East vegetarianism arose, and man took to rice-eating, not from desire, but through scarcity of animal food. The Eskimo remains to this day an example of a pure flesh-eater. The anthropoid stock from which man evolved fed on nuts, fruits, eggs, small birds, and insects. Such is still the mixed diet of the ape, as well as of the Arabs of this age. Owing to the struggle for existence man has evolved into a flesh-eater, a mixed feeder, and lastly into a vegetarian, but vegetarianism became possible to him only by the introduction of fire and cooking. He has neither the teeth nor the gut of a herbivorous animal; otherwise he would naturally graze the fields, and in winter chew oats in a manger."

Professor Hueppe asserts that the experiments of breeders show that the best proportion of albumen to carbohydrates in the diet is 1:5. Among the Eskimo, he says, it is found to be 1:2.9, among Europeans on a mixed diet 1:5.3. The Irish peasant, on the other hand, consumes, or used to consume, a diet containing ten times as much carbohydrate as albumen (1:10.6), and in a Munich vegetarian Voit found the proportion to be 1:11. A diet such as that of the Irish peasant increases the death-rate among all those in whom the excess of carbohydrate can not be burned off by hard bodily labor; in other words it is injurious to all but those of middle age. Says the writer:

"Such a diet can be consistently borne only by a man bred to it from infancy, and accustomed to the doing of hard work. There is no advantage in vegetarianism as a working diet. The same amount of potential energy (thirty-three per cent.) consumed as food appears as work in the carnivorous dog, the herbivorous horse, and the omnivorous man. No vegetarian animal, not even the horse, ox, camel, or elephant, can carry the weight of his own body. The carnivorous lion, on the other hand, gripping a calf equal to himself in weight, can jump a hurdle six feet high. The lifting power of man, the mixed feeder, exceeds that of any other mammal. . . . The vegetarian is like an overheated steam-engine which is in danger of explosion owing to the use of a wrong kind of fuel. His digestive system is forced to deal with a far greater bulk of food, and energy which might be used for the higher purposes of mental ac-

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tivity is wasted. Only in the condition of hard manual labor in the open air can a purely vegetarian diet be borne. Of course he who consumes milk, eggs, butter, and cheese can not be considered a vegetarian. Vegetarianism does not, as is sometimes suggested, lead to a mild and gentle spirit, for the wild buffalo, the rhinoceros, and the rice-eating Chinese pirate are alike remarkable for ferocity and cunning. Finally, the vegetarian is exposed to as many chances of poisoning as the flesh-eater. The vegetarians of our time, Professor Hueppe tells us, belong to the class of neurotic men who, failing to meet the strain of town life, ever seek for a 'heal-all' in one or other crank. Their doctrines, pushed with fanatic zeal, make no impression on the healthy, and only tend to overthrow the balance of others who, like themselves, are the victims of an unnatural mode of existence."

COAL PRODUCTION AND NATURAL POWER.

THE world's output of coal for 1899, as compared with that for 1845, is given in the annual report of the Miners' Federation of Great Britain as follows:

	1845.		1899.	
Belgium	4,960,000	tons.	21,000,000	tons.
France	4,141,167	"	32,000,000	"
Germany	3,500,000	"	101,000,000	"
United States	4,400,000	"	226,000,000	"
Great Britain	31,500,000	"	220,000,000	"
Rest of the world	1,700,000	"	50,000,000	"

Commenting on this report, *The St. James's Gazette* (London) declares: "Despite these large figures, England positively must economize her coal supply":

"The best steam-engines are utilizing only one-twelfth of the energy available by the combustion of fuel, while the ordinary steam-engines utilize a far less proportion. Whether our coal supply is sufficient to last for some centuries, or whether, as is the opinion of many competent authorities, a serious coal famine will begin to be felt within the lives of the present generation, economy in the use of coal is unquestionably of the utmost importance, and the investigation of the best means of effecting such economy would repay even a large expenditure. If the result of such inquiry were merely to effect an economy of one per cent. in the consumption of coal, this would mean an annual saving to the coal consumers of this country of nearly one and two-thirds million tons, worth at last year's prices about £625,000 [$3,125,000]."

Dear coal, writes Mr. A. J. Wilson, London financial correspondent of *The Times* (New York), has been "like a canker at the root of all our industries":

"If you [Americans], with your richer coal measures and more scientific method of extraction, can supply fuel to your furnaces at a lower price than England, and when I say England I mean all Europe in this respect, since every iron-producing country on this side of the Atlantic is more or less dependent upon English coal, the world's metal markets must ultimately fall into your hands."

The Spectator (London) holds that England's coal supply would be spared exhaustion if all her machines were moved by electricity, "as electricity favors centralization of power production."

The coal-fields of Japan have been developing at a rapid rate. There has just been formed a coal trust in Japan by all but one of the principal mine-owners. The *Keizai Zasshi* (Tokyo) declares that these owners have adopted "the most stringent regulations providing for the fixing of prices and the imposition of penalties upon members who violate the agreement and sell below the figures decided on by the trust." Discoveries of extensive new coal-deposits are reported in China, South Africa, and Java. According to *Engineering* (London) these are "large enough to make the world breathe easier for a generation."

Artificial Flesh.—The well-known Viennese surgeon Dr. Gersuny has been lately occupied, says the London *Telegraph*, with medical experiments which will cause general interest. By a simple, painless injection, performed without difficulty, external defects, such as cavities and hollows in the skin, are fully removed, and these inequalities restored to full roundness. *The Telegraph* describes the process further as follows:

"Dr. Gersuny's experiments are purely professional, and have nothing to do with cosmetics. But tho Dr. Gersuny restricts himself to medical operations, there is a great possibility of his discovery becoming extremely useful in other directions. The doctor's idea, for instance, was to restore to its original form a badly injured nose, or to fill up a sunken cheek caused by the removal of part of the jaw. In such operations, his discovery has been highly successful. The doctor takes a syringe, such as that used for injecting morphin, fills it with medicinal paraffin heated to a certain degree, and injects it beneath the skin into the hollow cavity till this is rounded to its original form. The paraffin fixes itself firmly beneath the epidermis and remains immovable. Very little unpleasantness is caused to the patient by this operation, and all Dr. Gersuny's attempts up to the present have succeeded."

Another report of the Gersuny discovery is thus described:

"The professor published an account of his experiments at the very commencement, and since then he has become very expert in injecting vaselin, with very satisfactory results. It has been proved that paraffin, when melted to 40° Celsius, and injected beneath the skin, remains quiet, causing no local irritation. Gersuny occasionally uses this injection to form a small swelling, and he obtained very successful results with the obturator muscles by forming a sort of valvular flap when the former were lost, which proved a valuable substitute for them. He found it also extremely useful in relaxing stiff muscles and in improving the articulation in cases of the so-called wolf's-jaw, or open split in the roof of the mouth. It has still to be ascertained whether Dr. Gersuny's discovery can be made useful for beautifying the human face, as up to the present the paraffin hardened after injection, forming no soft flexible support. The professor himself strictly confines these injections to surgical cases."

The Cost of Smoke.—A recent document issued by the Coal-Smoke Abatement Society of England states that the annual loss in London resulting from imperfect methods of combustion is not less than £12,000,000 [$60,000,000]. "About 18,000,000 tons of coal," says *L'Écho des Mines*, summing up this report, are annually consumed in London; it costs about £16,000,000 sterling [$80,000,000], and probably 3,000,000 tons are used in the manufacture of gas. About two-thirds of the heat produced is lost by passing up the chimneys, and this loss would thus be 8,000,000 of pounds. The damage caused to paint and decoration, furniture, etc., is estimated at £3,000,000 yearly, while the loss directly due to imperfect combustion reaches about £1,000,000."—*Translation made for* THE LITERARY DIGEST.

SCIENCE BREVITIES.

A CURIOUS preference of certain pigeons for the use of metallic objects in building their nests is noted by M. Maurice Dusolier in the *Revue Scientifique*. He assures us that several pairs of these birds that he has observed in Paris have raised their young in nests made entirely of hairpins! These articles they collected in the paths of the Luxembourg. The young pigeons grew up normally as they would in a softer nest. M. Dusolier believes that there is a useful suggestion in this for pigeon fanciers, who are often over-anxious, he thinks, to see that their charges have soft material for their nests.

AN instrument to detect distant thunder-storms has been devised and described by M. T. Tommasina, according to *The Engineer*, London. "The apparatus consists essentially of a self-decohering carbon coherer placed in circuit with a dry-cell and an ordinary telephone-receiver. The grains of carbon are hermetically sealed in a glass tube attached to the telephone magnet, so as to lie horizontally when the receiver is placed to the ear. The impression produced on the observer is that of being transported into the neighborhood of the thunder-storm which might yet be hidden below the horizon. To strengthen the effect the author used three copper 'antennæ,' each 30 meters [98 feet] long. In this manner it was found possible to observe the development of a violent thunder-storm at a distance twelve hours before it broke loose at the observing-station, which was situated on the Lago Maggiore. A distant rain is indicated by a rattling sound before a cloud is visible."

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THE RELIGIOUS WORLD.

THE DOUBTFUL VALUE OF CHURCH STATISTICS.

IT is well known that one important reason why the Government, in its last census, decided to publish no estimates of a religious nature was the fact that returns from the churches are in many cases unsatisfactory and misleading. Some denominations, like most of the large Protestant bodies, count only their communicants; others, like the Roman Catholics, regard all children born of Roman Catholic parents as church-members. Then, too, the vast leakages from all denominations, and the great number of merely nominal members, often not even Christian, whose adherence is really a source of church weakness, are to a large extent unprovided for in the official returns from the churches. The Chicago *Interior* (Presbyterian), in commenting on this untrustworthiness, says:

"As was to be expected, the denominations which keep no official records of membership have made large 'gains' since the census of 1890. It is strange how slowly religious people come to the conviction that it is as much a duty to tell the truth about their churches as about their stock. Our friends of the body which calls itself 'The Disciples' claim an increase of 74 per cent. in the past ten years, the absurdity of which is patent. The Disciples, who are in fact Baptists with extreme views regarding immersion and its relations to the salvation of the soul, flourish chiefly in the middle and border States; and their growth is largely made up by defections from other denominations, denunciations of other churches characterizing their preaching in many localities. Being intensely congregational in their views of polity, they are without any central, official body, so that their reports are subject to no strict supervision or rigid comparison. We have heard one of their best-known and most venerated leaders say in public assembly that when he reported his members he 'always included an estimate of those who would be members if a church were located so that they could conveniently attend it.' The 'growth' of such a body depends only upon the development of the imagination of its leaders. The Christian Scientists come next in the 'average' or 'per cent.'; but unfortunately for the trust one would wish to repose in their figures they are always in 'round numbers,' in tens of thousands. The student who remembers that '*Dolus latet in generalibus*,' invariably throws such figures out of his reckoning and puts down the result as 'unknown.' The Roman Catholics have, upon their own confession, no standard of membership by which to gage their returns, some priests counting all that come to their first communion; some those that are baptized in infancy, and others all members of all families any members of which attend service. In the same way the 'Church of Jesus Christ of Latter-Day Saints, Reorganized,' the non-polygamous Mormons, report tremendous advances, mostly '*in nubibus*,' as those who have ever listened to a Mormon elder may well believe. But perhaps a better illustration of these figures which not only 'can lie' but do lie, can not be given than to call attention to the fact that there were only a little more than a quarter of a million Jews reported in the last federal census (1890), while the very next year the rabbis of their congregations reported over a million and a quarter adherents. The Presbyterians, Methodists, Baptists (North), Congregationalists, Episcopalians, and some of the Lutheran bodies, are as careful in making up their tables as the State itself; but as for the other religious bodies, their figures are for the most part the result of a vivid fancy rather than of a careful count."

In another issue the same journal qualifies its statement as to the accuracy of Protestant Episcopal Church estimates and says:

"The worthlessness of much that passes for statistical information is seen in the fact that the Episcopal Church in this country publishes three tables of parish and diocesan reports, and *The Church Standard* [Prot. Episc.] calls attention to the remarkable incident that no two of these reports agree upon any single item or group of items. Meanwhile *The Independent*, which gives unusual care to the collection of religious statistics, reports in one column 1,000,000 Christian Scientists; and in another, 'from later advices,' 100,000. Catholic bishops send in estimates that differ from each other by two or three millions, more or less; and our colored churches now add a hundred thousand and now lop off twice as many. It is not to be wondered at that the Federal Government declined this year to send out any reports upon churches to which must be appended the government imprimatur. *The Church Standard*, despite the fact that certain papers report the Episcopal Church as leading almost all denominations in the percentage of growth during the past ten years, insists that that church is barely holding its own. Surely we ought to have better information upon these points, or none."

Another feature in tables of church statistics which sometimes meets with criticism is the grouping of organically separate and more or less hostile bodies into "denominational families." In the tables, for instance, from which we quoted last week, Dr. Carroll groups seven bodies—some of which, like the Roman Catholic, Polish Catholic, Armenian, and Reformed Catholic, anathematize and excommunicate each other—under the family denomination "Catholics," which "family" made a gain during last year of 80,432 communicants; while the Methodist "family," composed of seventeen denominations, made a gain of 106,472. Closer examination of the figures discloses the fact that the only gains reported by anybody in the "Catholic family" are those made by the Roman Catholic Church, namely, 80,432, a fact somewhat obscured by the plan of grouping different bodies.

The following table, prepared by Dr. Carroll and omitted last week for want of space, gives the most trustworthy figures concerning the numerical rank and strength of the chief separate church bodies of the United States:

TABLE SHOWING ORDER OF DENOMINATIONS.

Denominations.	Rank in 1900.	Communicants.	Rank in 1890.	Communicants.
Roman Catholic*	1	8,690,658	1	6,231,417
Methodist Episcopal	2	2,746,191	2	2,240,354
Regular Baptist (South)	3	1,630,985	4	1,280,066
Regular Baptist (Colored)	4	1,591,735	3	1,348,989
Methodist Episcopal, South	5	1,468,390	5	1,209,976
Disciples of Christ	6	1,149,982	8	641,051
Regular Baptist (North)	7	998,657	7	800,450
Presbyterian (North)	8	983,433	6	788,224
Protestant Episcopal	9	710,356	9	532,054
African Methodist Episcopal	10	675,462	11	452,725
Congregational	11	631,360	10	512,771
Lutheran Synodical Conference	12	581,029	12	357,153
African Methodist Episcopal Zion	13	536,271	13	349,788
Lutheran General Council	14	356,401	14	324,846
Latter-Day Saints	15	300,000	21	144,352
Reformed (German)	16	242,831	15	204,018
United Brethren	17	239,639	16	202,474
Presbyterian (South)	18	225,890	18	179,721
Colored Methodist Episcopal	19	204,972	23	129,383
German Evangelical Synod	20	203,574	17	187,432
Lutheran General Synod	21	199,589	20	164,640
Methodist Protestant	22	183,714	22	141,989
Cumberland Presbyterian	23	180,192	19	164,940
United Norwegian Lutheran	24	130,000	25	119,972
Primitive Baptist	25	126,000	24	121,347
United Presbyterian	26	115,901	26	94,402
Reformed (Dutch)	27	107,594	27	92,970

*These are the estimated communicants. Fifteen per cent. has been deducted from the Roman Catholic population.

A Defense of the Doukhobors.—The daily press, as we have shown, has been sharply criticizing the Russian sect, the Doukhobors, for their alleged failure to agree to the very reasonable terms offered them by the Canadian Government in their new home. The emigrants, who have many doctrines, including that of non-resistance, in common with Quakerism, have to some extent been under the benevolent tutelage of the American Society of Friends, and now *The Friends' Intelligencer* (Philadelphia, April 6) comes to their defense. There is so little truth in the current reports about the discontent of the Doukhobors, says this journal, that their friends need not give it serious thought. Some trouble indeed has been stirred up by a mischief-maker named Bodyansky, but his influence with his coreligionists is almost *nil*, and his circular, upon which

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the newspaper despatch was based, found only three signers, one of whom was himself. Says the writer:

"The Doukhobors are doing very well. They are getting on hopefully. They are peaceable, industrious, kindly, and patient. They are now able to earn their own living, and they have made fair progress in establishing comfortable homes. They are very grateful to those who have aided them, and very desirous to aid others who still are in the situation of hardship they formerly were. There has been some agitation amongst a portion of them over the administration of the Canadian laws relating to the registration of marriages, births, and deaths; and the necessity of taking land titles in severalty has been unpleasing to some who adhere to the plan of community holding. But we do not suppose these to be anything more than temporary and inconsiderable matters, which with good counsel from those who have proved themselves friends of the colonists, and quiet and tactful management by the Canadian officials, will in due time be smoothed out. We have no idea that the Canadian Government will take seriously these ripples in the current of affairs. The Doukhobors are strangers; they have entered upon new conditions; their views are earnest and sincere; but they wish to do what is right according to the Christian code, and it is certain that with patience and tact any differences over mere administrative details can be in good time adjusted."

THE "CHRISTIAN ISRAELITES."

THE East Side of New York is well known to be the gathering-place of a large number of interesting and unusual creeds, both political and religious. Here all advanced beliefs are in favor, and various schools of socialism, and of its philosophical antipode anarchism, flourish like the green bay-tree. One of the most singular of these little-known faiths is that of the Christian Israelite Church, whose only place of worship is a small building at 103 East First Street. A student of East-Side life thus writes of this denomination in the New York *Commercial Advertiser*:

"One of the distinctive peculiarities of the doctrine of the Christian Israelite Church is its combination of the beliefs of the Jewish and Christian faiths. All the Hebrew ceremonial concerning purification of meats and of washing and ablutions are strictly adhered to by the modern Israelites, and one of its most strict requirements of believers is that no razor shall come upon their heads. The matter of sacrificing animals is eliminated from the ceremonial. On the other hand, the Christian Israelites are emphatic in their belief in Christ as a Redeemer, and on all points of orthodox [Christian] faith they are eminently sound. The mixed character of the belief of this church may be seen from the fact that acceptance of the four [*sic*] books of Moses and of the four gospels are necessary to membership in the church. But it is in their belief as to how things are going to be arranged during the millennium and afterward that the Christian Israelites are unique. They believe that 144,000 'immortals' are to be in charge of matters on the earth during the millennium, which is to begin within the present generation, some setting the date as early as 1917. The favored 144,000 will rule the earth, judge those who have already departed this life, and endeavor to convert those still living. As many as accept the opportunity will be permitted to retain their bodies, but must be subject to the 'immortals' throughout eternity. Those who do not take advantage of their last chance may never have their bodies, but must forever be spirits. So also must those who have died before the millennium, and those who have died in their sins be relegated to a still lower estate, becoming of the last order of creation. There are to be none lost absolutely, and one of the believers in the faith ventured the hope that somewhere in the æons of the future God might find some way to permit mortals to become immortals and the disembodied to resume their bodies.

"The denomination started in England in 1792 by the preaching of Joanna Southcot. She was followed in 1822 by John Wroe, whose last utterance in 1869 is regarded by the church as the last revelation from God. A symbolic half hour or forty years of silence has been over the church since, but it is expected that it will soon be broken by another revelation. In 1830 the Christian Israelite doctrines were first preached in this country, and the church in this city was erected in 1852. There are representatives of the faith in some eighteen or twenty States of the Union."

DR. BRIGGS ON CHRISTIAN IRENICS.

DR. CHARLES A. BRIGGS, who has an international reputation not only as one of the leading American exponents of the higher criticism, but on account of his trial for "heresy" in the Presbyterian Church a few years ago, in a recent article defines irenics as "that theological discipline which aims to reconcile the discordant elements of Christianity, and to organize them in peace and concord, in the unity of Christ's church." Irenics is, he says, the antipode of controversy or polemics, with which the Christian church has mainly been occupied during its nineteen centuries of life, and is "the modern culminating discipline" to which all religious forces contribute their noblest results, the apex of the pyramid of Christian theology, to which all the lines of Christian scholarship and Christian life tend, and in which they ultimately find their highest end and perfection." In the New York *Churchman* (Prot. Episc., March 16) he writes:

"Polemics has its limitations. It battles for the denominational or sectarian institution and dogma as the indubitable and the final statement, and with a determination to destroy all that is discordant therewith. It has little, if any, interest in the historical origin of those institutions or dogmas. It is regarded as disloyal to subject them to any kind of criticism. It is counted as downright treason to propose new and better statements.

"Irenics, on the contrary, searches all the statements thoroughly. It must know exactly how they came into historic being; for only so can it determine how much of them was the genuine and necessary product of Christianity, and how much was due to human frailty and ignorance, or to unchristian motives and influences. It must study the history of the statements in their use in the church; for only so can one go back of the traditional interpretation which usually drifts from the original sense through change in the meaning of the words, the unconscious adaptation of old terms to new situations, and the continuous reconstruction of dogma in the treatises of the theologian and the homilies of the pulpit. Irenics is not content with these discordant statements as they are. It can not say: This one is altogether true; the others are altogether false. It must put them all alike into the fires of criticism, testing them in every way, to eliminate the dross of error from the golden truth, confident that truth is indestructible and imperishable. It tests them by Holy Scripture, by the reason, by Christian experience; as well as by the decisions of the church in their original sense."

There are several tasks to be accomplished by irenics, says Dr. Briggs, the chief work being a determination of what are the essentials of Christian belief, organization, and practise, as shown by a study of all creeds and Christian bodies. He continues:

"Truth is given to mankind only gradually. He has to learn it little by little in the progress of his education. So nations and races are educated step by step in the progress of the centuries. All institutions, all knowledge, all things living, all religions undergo this heavenly discipline; for the history of mankind is the divine education of our race. When Jesus promised His disciples that the Holy Spirit would lead them into all the truth, He did not mean that the Holy Spirit would lead the apostles into all the truth and leave that truth as an infallible deposit in the church to which nothing could be added in knowledge and statement. The Holy Spirit did not guide the ante-Nicene Church until the Nicene Creed was given as the final statement of the Christian faith, and then leave the church to itself to work out the hardest problems of Christianity. He did not cease His guidance at the Reformation. He did not give His last word at the Synod of Dort, or in the Formula of Concord, or to the Westminster Assembly, or through the Book of Common Prayer, or at the Council of the Vatican. He has not left the Christian world in a chaos of discordant theologies with the alternative of submission to an infallible pontiff. There never was a time when the Holy Spirit was more needed by Christians than in our

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age, and there never has been a time when the divine Spirit was so operative as in this age of transition. All things are heaving and tossing in the throes that will surely give birth to a nobler, grander Christianity. The Church of Rome recognized this when it stated the new dogma of an infallible pontiff to guide the church of the present and the future. However much formal error there may be in this new dogma, it yet honors the divine Spirit as the present guide of the church, speaking infallibly through its supreme head. It puts to shame that Protestant scholasticism which has, so far as it could, pushed the Holy Spirit out of the church by its insistence upon an irreformable system of dogma. An irreformable dogmatic statement in the present time, even if given by the Pope, is presumptively of more value than an irreformable dogmatic statement of the sixteenth or seventeenth century, pronounced by any assembly of divines or the decisions of any council, however venerable. In fact there can be no irreformable dogma in any age. All dogma is reformable, and must be reformed in the progress of the church as she advances under the guidance of the divine Spirit toward the ultimate, the all-comprehending and all-satisfying truth."

We possess a few documents for which there is even now, Dr. Briggs points out, a consensus among Christians, such as the Ten Commandments, the Lord's Prayer, the Apostles' Creed, and the Nicene Creed, all composed before the fifth century, before the forces of disintegration and dissension had begun to manifest themselves strongly in the Christian church—for the Arian movement did not bring about a permanent and important schism, and gradually faded away after the adoption of the Constantinople symbol in A.D. 381. But more modern statements of belief, because not made or agreed to by the whole Christian body of believers, have been limited, unsatisfactory, and divisory, and they are everywhere throughout Protestantism being cast aside as inadequate; while movements for revision and new creeds everywhere persist. Dr. Briggs continues:

"It must be evident to any one who knows the currents of thought which have been working during our century and which are now working still more powerfully, that in a very few years not a single Protestant confession of faith or catechism will retain binding authority in any denomination. There is, in fact, no alternative between a rally on the Nicene Creed as proposed by the Chicago-Lambeth Conference [the proposals by the Anglican bishops for a basis of union for all Christians in the Scriptures, the Apostles' and Nicene Creeds, and the 'historic episcopate'] or about those new statements of faith which other communions are seeking. Therefore no discipline is so much needed as that of irenics, which rises above all denominational partizanship and sectarian bigotry, and seeks solely and alone 'the truth, the whole truth, and nothing but the truth,' for therein alone is peace and unity."

Is the Golden Rule a True One?—In connection with the recent discussion of Huxley's beliefs stirred up by the publication of his "Life and Letters," a writer in the St. Louis *Mirror* gives the following excerpt from his "Evolution and Ethics" concerning "The Golden Rule":

"Moralists of all ages and of all faiths, attending only to the relations of man toward one another in an ideal society, have agreed upon the 'golden rule.' 'Do as you would be done by.' In other words, let sympathy be your guide, put yourself in the place of the man toward whom your action is directed, and do to him what you would like to have done to yourself under the circumstances. However much one may admire the generosity of such a rule of conduct; however confident one may be that average man may be thoroughly depended upon not to carry it out in its full logical consequences; it is nevertheless desirable to recognize the fact that these consequences are incompatible with the existence of a civil state, under any circumstances of this world which have obtained, or, so far as one can see, are likely to come to pass.

"Strictly observed, the 'golden rule' involves the negation of law by the refusal to put it in motion against law-breakers; and, as regards the external relations of a polity, it is the refusal to continue the struggle for existence. It can be obeyed, even partially, only under the protection of a society which repudiates it. Without such shelter the followers of the 'golden rule' may indulge in hopes of heaven, but they must reckon with the certainty that other people will be masters of the earth.

"What would become of the garden if the gardener treated all the weeds and slugs and birds and trespassers as he would like to be treated, if he were in their place?"

PROS AND CONS OF THE "AWAY-FROM-ROME" MOVEMENT.

THE "Los von Rome" agitation in Austria continues to call forth bitter charges and counter-charges. According to the official organ of Protestantism in Austria, the *Evangel Kirchenzeitung*, the movement, especially in the provinces in which Germans predominate, has shown a steady progress in recent months, and, starting originally as a political movement, has become a purely religious and ecclesiastical agitation. The ten thousand converts called for by Representative Schönerer have long since been secured, it is said, and the number is now nearly twenty thousand, of whom nearly three-fourths have connected themselves with the Protestant churches and one-fourth with the Old Catholic, only a handful refusing to affiliate with either communion. Within the last two years forty new preaching-places have been established, twenty-one Protestant churches have been dedicated in Roman Catholic districts, eighteen such churches are now in process of being erected, and twenty-nine others are in contemplation. Forty-three new pastorates have been established.

The *Chronik* (Protestant, Leipsic) is disposed to consider the above estimate of converts as too high, and concludes that the total is now about fifteen thousand, of whom four thousand have become Old Catholics. The venerable Catholic poet Rosegger, who in his literary monthly, *Der Heimgarten*, expresses warm sympathy for the movement, yet declines to sever his connection with the Roman Catholic Church, contenting himself with the demand that the church shall grow in spirituality. One peculiar phase of the movement has been the establishment of the "Church of the Savior" in Mürzzuschlag, in which there is to be Protestant preaching, but which in its service and decoration has retained many of the peculiarities of the Roman Catholic Church, among these being a magnificent picture of the Madonna.

The prelates of the Roman Catholic Church have recently inaugurated a counter-agitation, in which they are energetically aided by the Government. The *Korrespondenzblatt*, the official organ of the Roman Catholic clergy, calls the "Away-from-Rome" movement a "pillage crusade [Raubzug] of the Protestants," which has succeeded by political machinations and because of religious indifference of the people in estranging several thousand Roman Catholics. Immense sums of money, so it charges, have been used in the interests of this propaganda. More severe are the words of the *Hausfreund*, a German-Bohemian paper of influence, which says: "The purely human faith of a Luther, who was an escaped monk, and had broken his most sacred vow and induced others to do the same, and even led astray a nun and married her, and was a teacher of immorality and turned the word of God upside down—this is the faith that is here offered in the place of the Catholic!" Dr. Schöbl, bishop of Leimeritz, in his diocesan letter, says:

"And what are the means resorted to in order to win people for these erroneous doctrines? Pamphlets without number, filled with bitter assaults on the Catholic Church, are scattered broadcast by colporteurs in public places and in houses, while foreign and non-Catholic preachers have systematically carried on a crusade in Catholic districts, and money in great abundance has been brought in from other lands for this purpose. The battle of 'Away from Rome' has indeed inflicted some wounds in this diocese, but has no great victory to rejoice over."

The highest Roman Catholic authority in Austria, Cardinal

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Gruscha, of Vienna, recently addressed these words, as reported in the *Reichspost*, to the church:

"Let us cooperate in the future as in the past, for the agitation for freedom from Rome and from the Pope is really a movement for freedom from Christ and is a rebellion against Christianity. It is the watchword of antichristianity, in which not only non-Catholics, but also former Catholics who have become unfaithful join."—*Translations made for* THE LITERARY DIGEST.

QUEEN VICTORIA AS THE CHIEF PATRON OF RELIGIOUS TOLERATION.

ONE great movement which distinguishes the past half-century in England is that toward entire toleration of all forms of religious and non-religious thought. How far the late Queen was related to this movement has not hitherto been widely noticed. A high tribute to her beneficent influence in this direction, however, is paid by an English Freethinker, Mr. C. E. Plumptre. This movement, he affirmed, "is more directly connected with the Queen's personal influence than the majority of the other great movements of the age." Writing in the London *Literary Guide* (Free-Thought, March 1), he says:

"It is true that the times were ripe for the movement; that liberty of thought, or, at all events, agitation for liberty of thought, had commenced before the Queen's succession to the throne. But I believe that it is largely due to the Queen's personal example that the victory has been achieved, comparatively speaking, with so little friction. Strict, even to the point of severity, toward any lapse of morality, the Queen succeeded in rendering her court pure and refined. Had she been of narrow, bigoted views, it would, I believe, have been almost inevitable that she would have surrounded herself with the dogmatic retrograde element so unhappily associated with narrow religious opinions. The atmosphere of her court would have been tainted with all those unlovely qualities that we have been taught by unhappy experience to connect with those who worship the letter rather than the spirit, who give greater honor to orthodoxy in dogma than to nobility of character. This wide toleration on the part of her Majesty for all forms of creed, so long as they bore the fruits of a good life, is the more remarkable inasmuch as the Queen, unlike one or two of her own daughters, has never been reputed to have held any very advanced religious opinions herself. Brought up in all the pious orthodoxy of the earlier portion of the nineteenth century, she probably received a certain widening influence from her marriage with an enlightened, tho naturally religious, German prince, interested—after the fashion of enlightened Germans—in all questions bearing on philosophy and metaphysics. Her friendship with Lady Augusta Bruce, afterward the wife of the liberal-minded Dean Stanley; her known admiration for Tennyson's poems, and her subsequent friendship with the poet himself; her intimacy with Charles Kingsley and Norman Macleod—all served to increase this widening influence; so that, in religious dogma she seems to have taken a slight coloring from the movement known as Broad Church—a movement, I think, more prominent in the middle of last century than toward its decline. In matters pertaining to ritual her Majesty's tastes lay on the side of extreme simplicity. Of all forms of Christianity that flourished freely throughout her dominions, the Tractarian and Ritualistic were probably those that had the least personal attraction for her. Moderately Broad Church in dogma, she seems to have been somewhat of the Puritan in taste; and it is impossible to doubt, alike from her published journals and from her personal habits, that in what are called the 'essentials' of Christianity she was a sincere believer. . . . . .

"Her Majesty taught by personal example that honesty in conviction is not incompatible with justice toward those of opposed convictions. She did not think with us, yet she bestowed not only toleration, but special honor, upon our more distinguished representatives. It could have hardly been, save with her permission, that the present King publicly unveiled the statues of Darwin and Huxley.

"The more striking events of a reign are not always the most far-reaching in their results; and it may be that, when the Victorian era comes to be investigated by future generations, the dazzling accumulation of wealth, the vast expansion of empire, will be proved to have been less productive of permanent good than her Majesty's own example of unobtrusive religious toleration."

IS A "CHRISTIAN THEATER" POSSIBLE?

THE Rev. Charles M. Sheldon, through his experiments with the Topeka *Capital* last year, is already well known as an upholder of a new type of daily "Christian journalism." One of the criticisms made concerning his attempt was that during his week of editorial management he wholly ignored the dramatic field, apparently deeming it too much given up to the devil and all his works to deserve Christian notice. Mr. Sheldon, however, evidently believes that the theater is, as he has shown the novel to be, a possible means of religious teaching. "The whole question of the theater," he writes, "has raised in my mind the possibility of a school for Christian actors and for Christian playwrights and Christian managers—in other words, a distinctively Christian theater where men and women of consecrated, devout, earnest Christian character would act only good plays." The stage at present, in Mr. Sheldon's opinion, is one of the chief demoralizing forces of society, and is largely given up to themes of "infidelity in the family life, duels, revenge." Yet the histrionic passion of the human race seems to be born with it, he says, and the church will do well to take cognizance of this fact. Writing in *The Independent*, he says:

"Humor that is sweet and wholesome is as much a part of life as tragedy; and if it is true, as most theaters confess, that the majority of theatergoers, especially among the young people, go to the play to be entertained and amused, then it would be true in a Christian theater that plays written for the purpose of making people laugh, in sending them away with sweet and wholesome images of what they had seen and heard among things that were funny, would be a distinctively Christian thing to do for large numbers of people who often grow very tired and weary in the great struggle for existence in the great cities, and need the rest and refreshment that comes from wholesome fun.

"I can not answer exhaustively my own question, Is a Christian theater possible? At the same time I do not see anything impossible in men and women being trained in the future, some time, to exercise their histrionic gifts for the purpose of making life sweeter, happier, stronger, and distinctly Christian. At present I am one of a good many ministers who can not, with safety to their own people and their influence over them, attend the theater at all, and while not condemning it absolutely, and while not calling all its work bad or demoralizing, I am not able to avoid the conclusion that at least half the plays which are at present put upon the stage in the great cities are not helpful to the Christian life of those who attend them. I do not see any prospect of a change for the better until we have established a school for Christian acting, or even founded a theater, which shall be as distinctively Christian in its purpose, in its financial management, and in its entire life, as the most Christian home or church that we now possess. That this is within the reach of possibility I believe, because I believe in the elevating power of Christianity over all things that belong to humanity. The histrionic passion is a part of life. If it can be ministered to through a Christian channel, there is no telling what wonderful impulses might be set in motion, or what influences upon conduct and character might be permanently established."

RELIGIOUS NOTES.

AFTER the alleged experience of Canada with the Doukhobors, Americans will probably not be elated to hear that the Molukanes, another Russian sect, residing in Transcaucasia, wish to come to this continent. They number about 50,000, according to *Consular Reports* (March 18), and are moved to emigrate on account of increased taxation and lack of land.

THE national congress of the Disciples of Christ, lately held at Lexington, appointed a committee of seven to take charge of a movement in behalf of an international confederation of religious denominations. According to this scheme, the different religious bodies are to retain their own creeds, but will be auxiliary to an international congress and will affiliate with all other churches on a common platform. The ultimate aim is to create one international church. This movement is the first of its kind in America, and is in line with the widespread tendency toward church federation and church unity, and with the rapidly growing spirit of internationalism in literature, social reform, and art.

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FOREIGN TOPICS.

A DEFENSE OF RUSSIA.

DENUNCIATION of Russian political methods and social customs is very general in Europe, but a defense of the Russian Government appears in a recent issue of the *Handelsblad* (Amsterdam). In a series of articles entitled "Russian Impressions," a Dutch writer, named Van Oss, says:

"There are probably but few people who enter Russia without a certain feeling of dread. There are Nihilists in Russia, and you must carry a passport. The government is an autocracy, and the traveler has heard of ukases, the knout, and Siberia. A

PAWS OFF! —*Punch.*

short time in Russia is sufficient to dispel your fears. The passport system turns out to be a harmless formality, and the officials are found to be polite. The stamp on your passport guaranties you, at a minimum cost, free treatment in one of the excellent Russian hospitals, and you find that it is not a disadvantage to be able, with the help of the police, to find persons you are looking for. Many of the stories of Russian officiousness should be received with great caution. It may happen that one gives a tip to an official who is willing to oblige after office hours, but even outside of Russia the police are sometimes willing to receive tips. Russian conditions are often different from Western conditions, but they are not necessarily worse."

Russia has a real constitution, continues this writer:

"In theory, the Czar can do as he pleases, but, even in more Western countries, 'the king can do no wrong.' In reality, the Czar is conspicuous for his respect for the law, and so are his ministers. Nearly everything is regulated by law, and the administration of justice is both good and cheap. Even Peter the Great began to curtail his own authority by formulating laws with the help of the best legal talent in Europe, and Catherine II. continued the work with the help of a commission, saying that 'political freedom is based upon security. It is necessary that one citizen should not fear the other, but that both fear the law.' Nicholas I. completed the code in 1832, but no country is so ready to adopt beneficial regulations from abroad as Russia. . . . The laws are made by the imperial council, which may be called the Russian parliament. True, it is not chosen by the people, but appointed by the Emperor; but, until the people are better educated, elections would be merely a farce, and, altho King Demos is not consulted, the council is progressive and even democratic. The council is formed by ex-ministers of state, heads of government departments, and other persons who have distinguished themselves. High connection is not at all a necessary qualification, nor is wealth necessary. The present system is such that no man of talent is prevented from rising. Witte, the present Minister of Finance, and certainly one of the most influential statesmen in Russia, was a station-master on a railroad only twelve years ago. His talents and industry alone enabled him to rise. Prince Hilkoff, tho of a very old family, was formerly an employee of an American railroad company, and began as a simple engineer. Yermolloff, the Minister of Agriculture, also began very humbly, and the list could easily be extended. It would seem, indeed, to be part of the Russian system to renew the governing classes continually from the people, and to raise democratic elements to power."

Says M. Van Oss, in conclusion:

"When autocracy is progressive and elastic, when it understands and provides for the needs of the people, as it does in Russia, there certainly is no occasion to demand democracy. Russia is governed in accordance with Russian needs. When Ivan comes of age intellectually, he will, doubtless, be allowed greater say. He will get a democratic parliament, ministerial crises and other blessings. Whether he will be more happy is a matter open to doubt."

The imperial ukase abolishing exile to Siberia, which took effect on January 14, the Russian New Year's Day, was due, in large measure, to the humanitarian ideas of the Czar, but not (as W. T. Stead points out in *The Review of Reviews*, London) in the sense in which the Anglo-Saxon world understands this. Commenting on the ukase, Mr. Stead says:

"It was the interests of the peaceful inhabitants of the country, primarily, and not the interests of the convicts, which led the Czar's commission to conclude that the abolition of exile could not be longer delayed. The criminals, henceforth immured in Russian prisons, will probably regret the comparatively free, tho shiftless and miserable life they had led in Asia. It is the industrious peasants who will gain. Of 300,000 exiles, M. Salomin [president of the commission] found that 100,000 were vagabonds, another 100,000 a homeless proletariat, while only 30,000—a tenth of the total—were settled agriculturists. Not more than 4,500 had a chance of final assimilation with the non-criminal population. The great majority of the exiles were in the end driven to prey on the peaceful population."

In a review of the national internal development of Russia in the nineteenth century, the *Russki Vestnik* (Moscow) considers the degree of progress made in religious tolerance in the empire since 1800. Says this journal:

"The opening of the nineteenth century brought the first glimmer of real religious toleration. There is a deep significance for the present day in the ukase of November 27, 1801, in which we find the following: 'Reason and experience teach that the spiritual error of a simple people is only deepened if attacks are made on it by controversy and ecclesiastical admonition; but that, under the influence of a good example and a toleration that imposes no conditions, this error is obliterated by degrees and finally disappears. . . . The admonition of the Doukhobors must never take the form of a trial, a controversy, or an assault upon their convictions; it must proceed from spiritual "politeness," must take into account their methods of life, and must seem unpremeditated and unaffected.'"

The principle set forth in this ukase, says the *Vestnik*, was firmly believed in by the Emperor Alexander I., "who permitted the sects to remain unmolested, allowed them to have their own churches, and compelled their ministers to keep parish registers." Very little progress was made during the reign of Nicholas I., but the general privileges of the sects were confirmed by the law of May, 1883. The reaction soon began and reached its culmination in 1894, when the Stundists were forbidden to assemble for worship. The question of "confession," concludes

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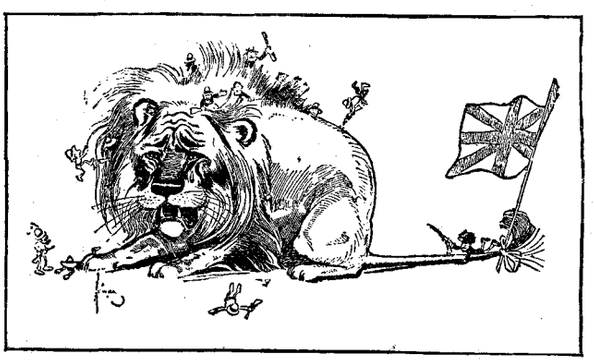
the *Vestnik*, remains practically the same as at the beginning of the past century. "The fact that one parent belongs to the Orthodox Church determines that the child shall also, by law, be regarded as an adherent of the Orthodox faith."—*Translations made for* THE LITERARY DIGEST.

A FRENCHMAN'S ANALYSIS OF THE ENGLISH CHARACTER.

THE Englishman accomplishes more and "gets there" more frequently than the continental European because he not only works for a definite result, but he enjoys the working. The taste for action, for the action itself, independently of the result sought, is one of the dominant characteristics of the English people; it satisfies an imperious need of their nature. Such is the conclusion reached by Emile Boutmy (of the Institute of France), who has just published a book entitled "An Essay on the Political Psychology of the English People." M. Boutmy, following the method inaugurated by Taine, looks for the explanation of the genius and methods of the English political system in the life and character of the English people. A study of the general psychology of a people, he says, must precede an inquiry into the psychology of their politics. He finds two dominant traits in the English character: the love of action for itself, already mentioned, and a repugnance to theory and system, a difficulty in "forming and conceiving abstract ideas and generalities." Geographical, climatic, and racial conditions have combined to produce these characteristics. They are fundamental in the race, says M. Boutmy, and they color the Englishman's whole view of life.

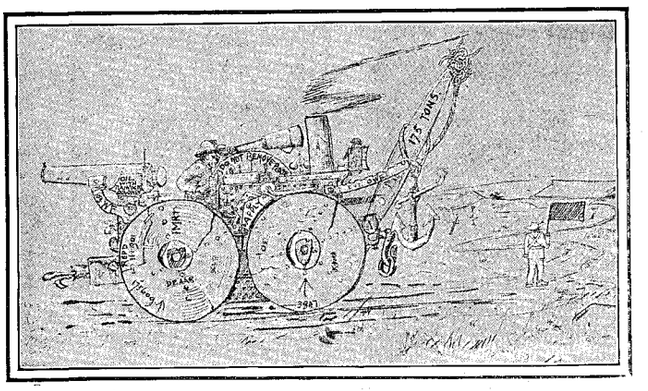
An analytic review of M. Boutmy's book, by Pierre Leroy-Beaulieu, the well-known French political economist, and one of the comparatively few outspoken friends of England on the Continent, appears in the *Économiste Français* (Paris). M. Leroy-Beaulieu says, speaking of these dominant traits in the English character:

"In those countries in which a prodigal nature gives to man strong and varied impressions, he looks upon nature herself as the essential fact and considers himself as simply a molecule of the grand whole. The Englishman, on the other hand, ascribes to himself the world of nature, which gives him only feeble impressions and much trouble, and outside of which, independent of it, he exists; he looks upon the world as an arena in which to exercise his activity even as a potter molds the clay. . . . Metaphysical speculation has no charm for the generality of Englishmen. In his religion, the Briton looks only for a guide to his will (volition), and he finds this in Protestantism, especially in the advanced sects (toward which all the more active, energetic Englishmen are tending), which exert a profound influence upon the national spirit. The doctrine of justification by faith, which is so dear to the British mind, and which stands opposed to justification through works, covers up the national pride with humility. . . . But once having confessed the insufficiency of human reason, this faith brings about an alliance of man with God, it changes the aspect of everything, it sets aside the 'vain qualification of works' to give place to the general qualification of the volition and the conscience. Those who believe are the chosen people, they are permitted to act freely, fully, not troubling themselves with any fear of sin. This explains, to a great extent, the 'English arrogance' and also much of the English brutality to other peoples."



BRITISH LION: "I wish I could get rid of these confounded fleas."
—*Owl, Cape Town.*

The insular position of England, says M. Leroy-Beaulieu, has tended to make the Englishman himself "insular"—proud, unsociable, fond of adventure. The English spirit of adventure can not be traced to a desire for novelty, but to the characteristic already predicated of the race: a love of action for action's sake—"the desire to work its will freely for the joy of the working." This love of action is plainly evident, he declares, in the English politics, which are "full of activity and tumult":



A CARTOON BY RUDYARD KIPLING SATIRIZING THE BRITISH PURSUIT OF DE WET.
—*Illustrated London News.*

"Everywhere the leagues, the meetings, the manifestations, where the innate brutality of the race comes to the surface and gives itself free course; but we must not be surprised, for the man works, he satisfies a need, he gains the most essential of his pleasures. He does not expect to realize the result at which he aims to-day or to-morrow, but he has had the opportunity to 'object' freely."

Governments are short-lived in England, he continues, because English political parties do not concern themselves with loyalty to a principle:

"The predominance of the principle of action soon results in two contending armies, which change their ground to suit the occasion, when they believe they can thereby increase their chances of victory. . . . A too strict party adherence to doctrine, a too resolute loyalty, would be an obstacle to the proper play of parliamentary forces. If there is too strong an attachment to doctrines, it will be impossible to form great, homogeneous parties; if these should split up into groups and sub-groups, there could only be governments of coalition, without unity of opinion, without cohesion."

The English, the writer says, are *androlatrists*—manidolaters:

"The parties pay but meager attention to doctrines, and form two armies; the men, the chiefs, *the chief* in particular—these are of supreme importance. . . . The nation falls in love with a man; in general, it falls in love with him because of his energy, his activity, and the 'ease with which he does things.' He is given considerable leeway. How many of England's great statesmen have completely and suddenly changed their views in the full swing of their career! The people pardon many faults in their public men because they are always looking at the power, the will, the activity of these men. This *androlatry* has its advantages, and also its dangers. England was enamored of a Peel, a Gladstone, and a Palmerston. . . . In her latter days she is charmed by a Chamberlain."

During the reign just closed, says M. Leroy-Beaulieu, England has been the admiration and envy of the entire world. She has

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compelled the respect and esteem of all who are not blinded by passion. She has been found on the side of justice and liberty in almost all the great problems which have pressed for settlement in the nineteenth century. But she must beware. "The exaltation of the naked will may change or atrophy all other faculties, and the delight in action is likely to result in stupid brutality." "England seems to forget that a people may remain quite energetic, and yet fall into decadence. Spain stands as a witness that this is a fact."—*Translation made for* THE LITERARY DIGEST.

GERMANY'S INTEREST IN AUSTRIA'S DECLINE.

PAN-GERMANISM, as outlined in the recent speech of Dr. Kramarz, leader of the Young Czech party in the Austrian Reichsrath, is now regarded by the continental European press as the imminent danger to the dual monarchy. Dr. Kramarz, in speaking of Austro-German relations, read from a confiscated pan-German pamphlet entitled "Austrian Disintegration and Reconstruction" the following extract: "The Austrians will scarcely be able to subjugate the Czechs without foreign assistance. Yet the main difficulty in the way of all organization among them is the necessity of rendering innocuous this thorn in the flesh." The Czechs, said Dr. Kramarz, have long been aware that they are a thorn in the flesh; they realize that they hold a Slav outpost which it is very hard for a small nationality to defend against superior numbers. They will continue to stand for autonomy, but are not blind to the fact that the empire must be preserved, if for no other reason, to check pan-German ambition. They will not compel the empire to call in foreign assistance. The union of Germany, continued Dr. Kramarz, with the so-called German provinces of Austria, "which is the pan-German dream," would mean the creation of a German empire extending from Hamburg to Trieste. "This would make Germany the greatest of the world powers and destroy the balance of power in Europe. In opposing this, the Czechs of Bohemia are not merely fulfilling a national duty, they are at the same time acting as the guardians of European equilibrium." The pan-German settlement of the central European problem, concluded Dr. Kramarz, would put the Czechs under the same régime as the Poles in Posen are made to bear, and to this "we will not submit." The *Journal des Débats* (Paris), in commenting on this speech, declares that the pan-German desire to be ruled only from Berlin instead of, as heretofore, from Berlin and Vienna, would make Germany the mistress of central Europe and "give her political and commercial predominance over the Balkans and Asia Minor." The union of Germany and German Austria would relieve Germany of her agrarian problem for years to come and would give her a great advantage in her economic struggle with France and the United States. The same journal says further:

"From the moment Austria (without Galicia, for the loss of her Polish province would be inevitable) became joined to the German empire, she would find herself an underling of Prussia, just as Bavaria now finds herself. Indeed, the Berlin Government would then be mistress of the commercial legislation, of the posts, telegraphs, telephones, and railroads of all central Europe. Germany would at once unify as solidly as possible all tariffs and business regulations. She would unite in one great system the canals of the Elbe, the Oder, and the Danube. German Silesia could send her products direct to the Orient by one water route. This would mean commercial supremacy in the Balkans, in Turkey, and in Asia Minor."

Let the Hapsburg dominion break up, says *The Spectator* (London), in much the same vein, and Germany becomes "arbitress of the European continent." The *Kreuz-Zeitung* (Berlin) fears that Germany will be drawn against her will into Austria's home quarrel. "If the many millions of Austrian Germans ask for help," it says, "it will be difficult to refuse."

Speaking of the general belief that the Austrian empire is held together principally by loyalty to and affection for the Emperor Francis Joseph, Sidney Low (writing in *The Nineteenth Century and After* for March) declares that it is not only the Emperor's personal character but his abilities that give him his power. As a master of statecraft, the Austrian Emperor has few equals. Mr. Low continues:

"Silent, reserved, egotistical, with few friends and no confidants, he has shown himself a very Odysseus, *πολύμητις*, many-wiled, much-enduring, among the monarchs of the world. Somehow he has kept the loose bundle of sticks together; and if it is beyond his power, and beyond the power of any man, to solve the insoluble problem of making a nation of such a 'geographical expression' as Austria, he has at any rate gone nearer to success in this labor of Sisyphus than seemed possible when the Magyar columns were on the march for Vienna. When he dies, the cataclysm, as many men expect, must come. But if so, all the more astonishing are the tact, the statesmanship, the mingled firmness and judgment, which have postponed the inevitable for over half a century. It is the personal influence of Francis Joseph, and practically nothing else, that unites the dual monarchy. . . . No one is greatly concerned when a Premier, after a brief and wrangling session, follows his cohort of short-lived predecessors into retirement or opposition. The Emperor-King, it is felt, is the real Prime Minister, and he can be relied upon to see that the government is carried on, and that the noisy politicians of Vienna and Pesth do not too seriously endanger the common weal. Here, assuredly, it is the King who governs as well as reigns; and under the forms of constitutionalism Kaiser Franz Joseph exercises a more genuine control over public affairs than the majority of his autocratic ancestors. The lumbering and cranky machine jolts along, kept from toppling over by that steady hand upon the lever."—*Translations made for* THE LITERARY DIGEST.

THE GREAT DOCK STRIKE IN MARSEILLES.

THE strike of the dockers and shippers at Marseilles has become one of the dominant subjects of discussion in the French press. An interpellation in the Chamber of Deputies has brought out the fact that the Government intervened to prevent what the Premier referred to as "grave international complications." The strike began upon the refusal of the shipping concerns of Marseilles to accede to the demand of the laborers for shorter hours and larger pay; but the situation is "rendered chronic and much aggravated," says the *Temps* (Paris), by the socialists, who are "guiding the strikers and inciting them to hold out for a new heaven and a new earth, to be achieved by the confiscation of private property." The tramway employees have joined the strikers, and rioting and violence are terrorizing the city, the trade and business of which, says the correspondent of *The Standard* (London), is completely paralyzed. The immediate occasion of the rioting was the publication by the "International Syndicate" (an organization employing French, Italian, and German laborers) of a manifesto announcing that the shipping companies were employing only a few Italians and giving the preference to French laborers. This incited the Italians to violence. In sending troops to the scene, the Government pointed out to the shipping companies and the strikers that a general strike would be disastrous not only to the port of Marseilles but to the industries of the entire Rhone Valley and to Northern Italy. This would cause international complications and would interfere with important strike legislation, which the Government is now in process of formulating. The *Temps*, in a severe condemnation of the "agitators who are keeping the strike alive," says: "The Marseilles strikers are not simple strikers. They are revolutionists. They are not seeking to improve their relations to the employers, their material or moral condition in

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society. What they desire is to do away with employers, to abolish society as at present constituted, and to start the social revolution."

Why has France become the country *par excellence* of strikes, asks Paul Leroy-Beaulieu, in the *Economiste Français* (Paris)? This question he answers by asserting that the present French ministry is directly and wholly responsible, since the presence in the cabinet of M. Millerand, an avowed socialist, is a "constant incitement to violence." M. Millerand, continues M. Leroy-Beaulieu, is the "open enemy of private property, of private capital, the resolute advocate of the socialization of all production. . . . There is no other country in the world where we find such a phenomenon as a collectivist, avowed and militant, taking part in the government, dominating the departments of commerce and industry, preparing all the laws, and presiding at the passage of all measures which should be submitted to merchants and tradesmen." The *Journal des Débats* (Paris) declares that the inaction of the Government in the matter of the strike has amounted to actual complicity with the strikers. Henri Rochefort, in his radical paper the *Intransigéant* (Paris), defends Millerand and declares that M. Waldeck-Rousseau, by his pro-Dreyfus, anti-Catholic, pro-foreign attitude is responsible for the present strike, as he has been for fourteen hundred other strikes since his accession to power. "The international sentiments of the present cabinet," M. Rochefort concludes, "are of the same caliber as its anti-religious views. It regards as perfectly proper that Italians, Maltese, and Spaniards should be favored above Frenchmen in our country, and would even deprive us of the right of protesting against English occupation of the Transvaal." The reference to Italians, Maltese, and Spaniards is inspired by reports that shipping concerns of Barcelona, Genoa, and Malta are profiting largely by the paralysis of trade in Marseilles.—*Translations made for* THE LITERARY DIGEST.

MEXICO'S STEADY PROGRESS.

ALTHO there is no Mexican statesman quite equal to the task of taking up the work of President Porfirio Diaz, says *The South American Journal* (London), yet so enduring and well established is this work that, in the event of Diaz's death, the constitutional machinery (as understood in Mexico) would continue to operate without a hitch. Mexico to-day, says this journal, is by far the most attractive country in all Spanish America.

Altho Diaz is an "absolute dictator masquerading as a constitutional ruler," says the City of Mexico correspondent (a Mexican) of *The Commercial Advertiser* (New York), he has been a great blessing to his country. Mexico needs a strong arm to govern her. A glance at the gallery of portraits of Mexican presidents will show that the country has had strong men at the helm almost ever since she became a republic. The writer continues:

"It takes but a few moments' contemplation of this array of faces to produce in the foreigner a greatly increased respect for the Mexican people as a nation. No thoughtful man can leave that gallery of portraits without thoroughly realizing that here is a great nation, a distinct nation, a nation with a remarkable and strenuous history, a nation which has been ruled successfully only by men of the strongest character and heroic attributes. The turbulent and distressing periods of Mexico's national life can be pointed out in this portrait gallery by selecting the faces of weak or venal men. The periods of peace, prosperity, and national pride are written between the dates marking the beginning and end of the administration of those whose faces show strength, character, and purpose. Not one among all these faces is more admirable in its qualities of strength, reliability, and loftiness of purpose than that of President Porfirio Diaz, the present ruler of Mexico and the author of her greatest prosperity."

Mexico is becoming slowly but surely a world nation, declares the *Union Ibero-Americana* (City of Mexico). The Nicaragua Canal discussion has been listened to in the republic with eager attention, and the next Mexican congress is likely to take official part in the Far-Eastern question, as Mexico has a growing interest in China and outlying Asia.

CANADIAN COMMENT ON THE CAPTURE OF AGUINALDO.

THE press of the Dominion generally looks upon General Funston's exploit in capturing Aguinaldo as anything but honorable or worthy of reward. The method of the capture, says *Events* (Ottawa), was thoroughly American:

"He was not taken by force of arms, or in any manner which reflects credit on the American army, but by a trick, the only means by which the Americans ever win anything. We, who live beside them, and have had many dealings with them, know how utterly unscrupulous they are. By the use of false maps, mere forgeries, they did us out of the State of Maine, which rightly belongs to us; and it ought not to surprise any of us to learn that it was by a forgery they took Aguinaldo. . . . Funston showed bravery, it is true, but it was the kind of bravery that the burglar shows who breaks into your house at night, the same bravery that the common forger displays when he presents his spurious bill or false check for payment and trusts to luck to carry him through. There is nothing brave or noble or inspiring in the act of this new-made American general. . . . There is more of the oily serpent than of the true bravery of the soldier about such an act. Could you, for instance, imagine Lord Kitchener or Lord Roberts catching De Wet by such a trick? Funston deserves credit for being a clever spy, but it is an insult to all true heroes to make one of him."

Aguinaldo's long fight, says *The Daily Witness* (Montreal), was a noble one as far as his own reckless daring was concerned; but, being utterly hopeless, was far from a real kindness to his people. There is a very disagreeable aspect to the matter for the contemplation of citizens of the republic who cherish its traditions, continues *The Witness:*

"This is that, in displacing the Government of Spain in the islands, their own Government should have to repress a freedom-loving people by brute force, just as the Spaniards did, instead of bestowing on them that freedom which was declared to be the mission of the United States to people groaning under Spanish tyranny, and which the Filipinos certainly look to them for."

Aguinaldo, declares *The Telegram* (Toronto), was the chief architect of the plan for his own capture:

"Victory being out of the question, Aguinaldo was forced to choose death or surrender. To die would have been glorious, but uncomfortable, and to tamely surrender would have been destructive to the high character for dauntless patriotism which Aguinaldo has been building up for himself.

"Aguinaldo's best way out of the blind alley in which he found himself was to be captured. The last tableau in his career was stage-managed with marvelous skill. The circumstantial evidence in the case indicates that Aguinaldo's alleged betrayer was in reality Aguinaldo's agent. The whole transaction with General Funston seems to have been dictated by Aguinaldo's desire to find an easy way out of all his difficulties."

This raises our hopes, says *The Free Press* (Ottawa). "May some of the peripatetics in South Africa also soon be garnered in."

UNCLE SAM: "Come, my little fellow, this European crocodile wants to eat you." —*Anzeiger des Westens, St. Louis.*

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MISCELLANEOUS.

THE LIFE-STORY OF HENRY GEORGE.

POVERTY, reaching at times to the bitterest privation, dogged the footsteps of Henry George up to the last ten years of his life. He was a sailor, a miner, a printer, a book-canvasser, a newspaper man, an author, a lecturer, and at last a politician; but in every situation he was, as his son Henry George, Jr. (in his "Life of Henry George"), shows, a philosopher.

When Henry George was but fourteen years of age or thereabouts, he left his Philadelphia home to sail before the mast on the *Hindu* for Australia. He was absent on this voyage for more than a year, and the hardships of a sailor's life seem only to have whetted his appetite for the sea. On his return he remained at home just long enough to learn to set type, and then he was off again in the *Shubrick*, a United States man-of-war, for San Francisco, where he lived, off and on, for nearly a score of years, and where the miner, printer, and newspaper man developed into the author of "Progress and Poverty." It was 1858 when he first set foot on the shores of the Pacific, and he was nineteen years of age. At this time the gold fever had broken out on the Frazer River, and Henry George worked his way on a sailing-vessel from San Francisco to Victoria. It does not appear, however, that he washed as much as a pan of dirt at this place. Instead, he went into his cousin's store, an old shanty with few goods. He slept in the loft of this building, and in a letter to his sister later on he wrote concerning this period:

"You innocently ask whether I made my own bed at Victoria. Why, bless you, my dear little sister, I had none to make. Part of the time I slept rolled up in my blanket on the counter, or on a pile of flour; and afterward I had a straw mattress on some boards. The only difference between my sleeping and waking costumes was that during the day I wore both boots and cap, and at night dispensed with them."

It appears that even thus early, while so severely pinched by poverty, he had begun to dream of his single-tax theories, altho he had not as yet said anything about them to any one. Thirty years later, Mr. George made a speech in San Francisco, and among other things he said:

"Let me, since I am in San Francisco, speak of the genesis of my own thought. I came out here at an early age, and knew nothing whatever of political economy. I had never intently thought upon any social problem. One of the first times I recollect talking on such a subject was one day when I was about eighteen, after I had come to this country, while sitting on the deck of a topsail schooner with a lot of miners on the way to the Frazer River. We got talking about the Chinese, and I ventured to ask what harm they were doing here, if, as these miners said, they were only working in cheap diggings. 'No harm now,' said an old miner; 'but wages will not always be as high as they are to-day in California. As the country grows, as people come in, wages will go down, and some day or other white men will be glad to get those diggings that the Chinamen are now working.' And I well remember how it impressed me, the idea that as the country grew in all that we were hoping that it might grow, the conditions of those who had to work for their living must become, not better, but worse."

Henry George, failing to make any headway in his cousin's store, borrowed enough money from his friends to get back to San Francisco. When he started, he had no coat to wear. His idea was to take to the sea for good if he found nothing in San Francisco on his return. But he had not been in the city many hours before he met a friend in a printing-office, where he got "a case." For the next few years he was found in the composing-rooms of newspapers in San Francisco and Sacramento, when he was not tramping to and from the gold-fields. The most interesting episode of his struggles during this period was his marriage to a young orphan girl, Miss Fox, who did so much to bless and adorn his subsequent years. Miss Fox was living with her uncle in San Francisco where the young printer was a frequent visitor. His poverty was so evident that the uncle did not receive him with very much favor at any time, and toward the last had ordered him away from the house. This so angered the young lady that she determined to leave home and sustain herself by teaching school in Los Angeles. Henry George saw that they were likely to be separated perhaps forever, and in a fit of desperation he pulled out the only coin in his pocket and said: "Annie, will you marry me?" She straightway replied: "If you are willing to undertake the responsibilities of marriage, I will." The next day they went to a Methodist church and were married. The marriage was witnessed by Isaac Trump, who, being called upon by the clergyman for his name, replied, to the great confusion of the clergyman and the merriment of the couple, "I. Trump."

No couple was ever called upon to suffer more bitterly from poverty. In 1865, while living in San Francisco, Mr. George got only occasional small jobs of work in the composing-rooms of the newspaper offices. He made this painful record in his diary:

"I came near starving to death, and at one time I was so close to it that I think I should have done so but for the job of printing a few cards which enabled us to buy a little cornmeal. In this darkest time in my life my second child was born.

"The baby came at seven o'clock in the morning of January 27, 1865. When it was born, the wife heard the doctor say: 'Don't stop to wash the child; he is starving. Feed him!'"

After the birth of the child, Mr. George left the house, and he tells, in his diary, what happened:

"I walked along the streets and made up my mind to get money from the first man whose appearance might indicate that he had it to give. I stopped a man—a stranger—and told him I wanted $5. He asked what I wanted it for. I told him that my wife was confined and I had nothing to give her to eat. He gave me the money. If he had not, I think I was desperate enough to have killed him."

About this time Henry George formed a number of resolutions, among them these:

"To endeavor to make an acquaintance and friend of every one with whom I am brought in contact.

"To stay at home less and be more social.

"To strive to think consecutively and decide quickly."

About this time he began to write and speak. His first essay was "On the Profitable Employment of Time," and is characteristic of his clear, simple style in "Progress and Poverty." He followed this with other essays, among them a very fervid one on the death of Lincoln, which was published in a San Francisco paper. This led to regular work on the *Alta California*. During these early years Henry George was a fervent Protectionist. One night he went to a debating society to hear William H. Mills, a man of great ability, speak for protection, and the speaker's ultra views converted Mr. George into a free-trader.

Soon after this, Mr. George became a regular editorial writer for the San Francisco *Times*, and later its managing editor.

In 1869, at the age of thirty, Henry George came East and visited New York, and the sharp contrasts of life fired his soul to write "Progress and Poverty." In his mayoralty campaign of 1886 he said:

"Years ago I came to this city from the West, unknown, knowing nobody, and I saw and recognized for the first time the shocking contrast between monstrous wealth and debasing want. And here I made a vow from which I have never faltered, to seek out and remedy, if I could, the cause that condemned little children to lead such a life as you know them to lead in the squalid districts."

One day, in 1878, while thinking of the panic the country was passing through, he determined to write a magazine article suggesting a remedy. Using the main arguments found in a pamphlet which he had written on the land question seven years before, he gave the article the title "Progress and Poverty," and read it to his friend, Dr. Edward R. Taylor, who was so much pleased with it that he advised its author to delay publication for the purpose of elaborating it into a book. Mr. George's long struggle to have this book published has been often told. He himself set the type and cast the plates in San Francisco, and printed the first copies.

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CURRENT POETRY.

April Weather.

By BLISS CARMAN.

Soon, ah, soon the April weather
With the sunshine at the door,
And the mellow melting rain-wind
Sweeping from the South once more;

Soon the rosy maples budding,
And the willows putting forth,
Misty crimson and soft yellow
In the valleys of the North;

Soon the hazy purple distance,
Where the cabined heart takes wing,
Eager for the old migration
In the magic of the spring;

Soon, ah, soon the budding windflowers
Through the forest white and frail,
And the odorous wild cherry
Gleaming in her ghostly veil;

Soon about the waking uplands
The hepaticas in blue—
Children of the first warm sunlight
In their sober Quaker hue—

All our shining little sisters
Of the forest and the field,
Lifting up their quiet faces
With the secret half revealed;

Soon across the folding twilight
Of the round earth hushed to hear,
The first robin at his vespers
Calling far, serene and clear;

Soon the waking and the summons,
Starting sap in hole and blade,
And the bubbling, marshy whisper
Seeping up through bog and glade;

Soon the frogs in silver chorus
Through the night, from marsh and swale,
Blowing in their tiny oboes
All the joy that shall not fail—

Passing up the old earth rapture
By a thousand streams and rills,
From the red Virginian valleys
To the blue Canadian hills;

Soon, ah, soon the splendid impulse,
Nomad longing, vagrant whim,
When a man's false angels vanish
And the truth comes back to him;

Soon the majesty, the vision,
And the old unfaltering dream,
Faith to follow, strength to stablish,
Will to venture and to seem;

All the radiance, the glamour,
The expectancy and poise,
Of this ancient life renewing
Its temerities and joys;

Soon the immemorial magic
Of the young Aprilian moon,
And the wonder of thy friendship
In the twilight—soon, ah, soon!

—In Philadelphia *Saturday Evening Post.*

The Pipers of the Pools.

By CHARLES G. D. ROBERTS.

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Pipe the April in;
Summon all the singing hosts,
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The America that Our Children will Govern

The figures of the Census of 1900 not only present many interesting facts as to the state of the country now, but indicate very accurately what lines its development will follow during the next fifty years. How the Census gives us a glimpse into the future is cleverly brought out in an article which Ex-Gov. Merriam contributes to the April 25th issue of :: ::

The Youth's Companion

The same issue will contain a group of good stories: "The College Course of Hiram Allen," by Margaret Sherwood; "A Lesson From Brother Tom," by Agnes Louise Provost; "The Talents of Althea," by Emma A. Opper; "The Submarine Susan" (Chap. III.), by Charles Adams—all in addition to the valuable article on Domestic Hygiene, the comments on Current Topics, notes on Nature and Science, and a great variety of Anecdotes, new, apt and amusing. :: :: :: :: ::

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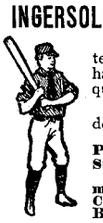

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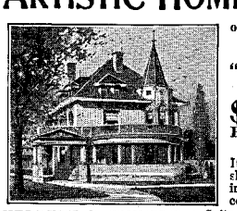

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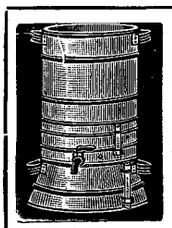

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on your kitchen stove furnishes plenty of distilled aerated water at trifling cost. Simple as a tea kettle. **HON. HILARY A. HERBERT,** Ex-Sec'y of the Navy, writes: "The Sanitary Still has been used with success in my family, and I consider the use I have made of it shows that it will afford a good supply of absolutely pure water for drinking and other purposes." The Sanitary Still used in the **WHITE HOUSE.** Highest award at Paris Exposition. DURABILITY UNEQUALED. AVOID CHEAP AND FLIMSY STILLS.

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Through the cool and teeming damp
Of the twilight air,
Call till all the April children
Answer everywhere.

From your cold and fluting throats
Pipe the world awake,
Pipe the mold to move again,
Pipe the sod to break.

. . . . . .

Then a wonder shall appear,
Miracle of time:
Up through root and germ and sapwood,
Life shall climb and climb.

Then the hiding things shall hear you
And the sleeping stir,
And the far-off troops of exile
Gather to confer;

Then the rain shall kiss the bud
And the sun the bee,—
Till they all, the painted children,
Wing by flower get free;

And amid the shining grass
Ephemera arise,
And the windflowers in the hollow
Open starry eyes;

And delight comes in to whisper—
"Soon, soon, soon,
Earth shall be but one wild blossom
Breathing to the moon."

—In April *Lippincott's.*

PERSONALS.

Correspondence between Milan and Queen Nathalie.—Some extracts from a very long letter written by ex-King Milan of Servia to Queen Nathalie in 1893, and her answer were published some time ago in the Paris *Temps.* The following is a condensation of the correspondence:

"NATHALIE: I have been here at Bayonne since yesterday evening, hiding in a wretched hole of a hotel under the name of Henri Catargi. For me the hour of supreme resolution has sounded; for you, the hour of vengeance and triumph has arrived. I have but a few days to live. At the moment of appearing before my Supreme Judge, I wish to tell you all. You will repeat it, some day, to your son. It will be your best justification in his eyes, for he has more sympathy for me than for you, and this will be my condemnation. . . . .

"Gambling on the Bourse and elsewhere has brought me to a situation which compels my death. The world will say that women have contributed to my ruin, but, as usual, the world will be wrong, for I have had only one *liaison* and that, financially speaking, a very modest one. Now I am not only ruined, but my debts amount to 345,000 francs. . . . . .

"It will not do for me to blow my brains out. I must die 'by accident.' The world must not know the real reason, which would react on the King [his son]. . . . . .

"When my affairs are adjusted, I shall die, for I have nothing else to do and am weary of life; but I wish to die quietly, 'accidentally,' without bringing disgrace upon our son.

"I have wasted my life and injured my family, and it is just that I should answer for my sins be-

Pears'

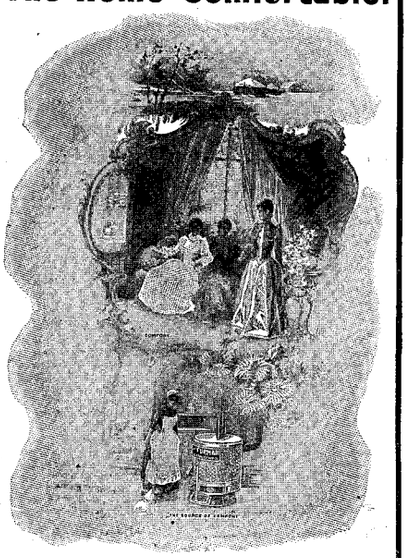
No soap in all the world is so cheap.

No soap in all the world is so good—none so lasting.

All sorts of people use Pears' soap, all sorts of stores sell it, especially druggists.

"Health and comfort hand in hand."

The Home Comfortable.



THERE IS A MORAL IN THIS PICTURE

which will be better understood by sending for our Illustrated Book on FURMAN BOILERS and Modern, Economical Heating. The book is absolutely free. A postal will bring it. We invite your Request. Address,

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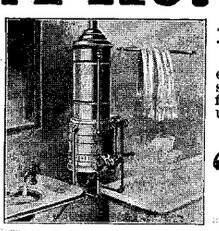

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Will save its cost in a short time in amount of coal used to keep up a range fire. We will be glad to send you full particulars, including illustrated book, **"How the Millions Have Bathed"** descriptive price list, etc. **Address**

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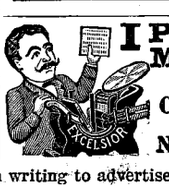

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fore God. I do not seek to defend myself; I have suffered no more than I deserve.

"And now, Nathalie, farewell forever. Forgive the wrong I have done you. In a few days I shall be dead. A word more. If you wish to see me, answer briefly; if not, simply say no."

The Queen's reply was dignified and scornful. It runs:

"TO KING MILAN: You think that my hour of triumph and revenge comes with your letter. No; the latter sentiment has never had a place in my heart, and it would be a poor triumph to see the father of my child driven to self-destruction. . . .

"You speak of appearing before God. Do suicides appear before Him? And do you suppose that any one hearing of your death will believe it to have been accidental? To live well is a difficult thing. And it is the only thing that does not occur to you.

"As for the sole injury for which you reproach me, I am proud of it. Kings are not created to distrust and exploit their subjects, but to live, suffer, and die with them. My sufferings have been acute, my disillusions many. But I have never held Servia responsible for them, and if you fancy that you can, on your death, bequeath to me your hatred toward your country, to be held in trust for your son, you are in error.

"And as to your last wish in regard to your son, you leave this—that he may sell himself to some rich woman! Have you not learned, even yet, that wealth is nothing, and duty is everything? What Sacha's honor demands is that you live properly, not that you kill yourself like an actor. Besides his honor depends on himself, not on you.

"Now, Milan, understand me. I can not pay your debts of 345,000 francs. My fortune is not as great as you think, and here, too, you are not free from blame. If you need a friendly hand to save you from the chasm which yawns before you, I extend mine; not from affection—I have none for you now; but from the duty I owe to my son. There will be no clandestine interviews, underhanded negotiations, or anything of the sort; I detest them. If you will confess your fault frankly and openly and ask to see me, I will receive you; otherwise, not.

"NATHALIE."

MORE OR LESS PUNGENT.

Sport.—ALGY (to sportsmen): "Which of you had the most sport out shooting to-day?"

HUNTER: "The rabbits."—*Tit-Bits.*

Sign of Spring.—"Have you heard a robin yet?" "No; but I've seen a woman with her head tied up in a towel beating a carpet in the back-yard."—*Chicago Record.*

Decoration Day.—LITTLE WILLY: "When is Decoration Day, Pa?"

PAPA: "I believe your mother will tell you it is Easter Sunday."—*Puck.*

Any Time.—JIMMY: "What time do yer have ter get ter work?"

JOHNNY: "Oh! Any time I like, as long as I ain't later than seven o'clock."—*Harper's Bazar.*

TO CURE A COLD IN ONE DAY

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

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At this season of house building and overhauling the advertisement of the Wilson Venetian Blinds, as found in another column, will be very timely and interesting.

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Like one's purse, a

Folding Pocket KODAK

may be carried in the hand without inconvenience, and being covered with fine seal grain leather it is dainty and inconspicuous.

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INDIAN BUST No. 861 is life-size, in Indian colors, weighs 2 lbs., Express prepaid..... **$5**

No. 861 B, same as above, about half life-size, express prepaid. **$3**

For armor and other designs see our ads. in other magazines.

If your dealer has none in stock, send us his name, state your wants and we will see that you are supplied. Send for "Artistic Decorations," a booklet sent free—shows many other pieces. Reference, First National Bank, Milwaukee.

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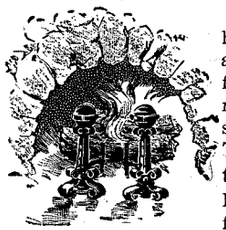

MEANS healthful heating at one-half the cost for fuel that you now pay for unsanitary heating. **The Jackson Ventilating Grate** keeps the room filled with fresh, warmed air, constantly changing, but of uniform temperature. The

Jackson Ventilating Grate

heats an entire house of moderate size during Spring and Fall, and several rooms on one or different floors, in freezing weather. The Jackson Ventilating Grate can be fitted into any ordinary fireplace, and burns either coal, wood or gas.

Write at once for Catalogue D and learn about it. Ask for catalogue of mantels, tiles, spark screens, andirons, etc., if desired.

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Current Events.

Foreign.

CHINA.

April 8.—Tung Fu Hsiang, in collusion with Prince Tuan, leads a new rebellion against the Emperor of China.

April 10.—The Japanese Government accepts Russia's assurances in regard to Manchuria, thereby relieving the strained relations existing between these two countries.

April 12.—It is stated on reliable authority that the indemnity demanded from China by the powers will amount in the aggregate to nearly £100,000,000. The United States Government proposes that the indemnity be reduced one half.

April 14.—The Japanese minister and General Yamaguchi inform the Chinese plenipotentiaries at Peking that the presence of the Emperor Kwang Su is urgently needed in Peking; the Emperor is asked to bring at least 20,000 soldiers to be sent into Manchuria for the purpose of restoring order.

SOUTH AFRICA.

April 9.—Lord Kitchener reports the reoccupation of Pietersburg by the British and the capture of seventy-five men of the fifth Infantry and Imperial Yeomanry by the Boers.

April 10.—General Botha renews negotiations with Great Britain for peace in South Africa; De Wet is reported to be insane.

April 14.—A Bloemfontein report says that ex-President Steyn is broken down in health and is advising the Boers to surrender.

OTHER FOREIGN NEWS.

April 8.—Sir George Murray-Smith, the well-known London publisher, is dead.

President Loubet of France arrives at Nice; a plot against his life is discovered and thwarted by French detectives.

More arrests of students are made by the police in Kharkoff and other Russian cities.

Anti-clerical outbreaks are again reported from Spanish cities.

April 9.—Friedrich Franz IV. assumes rule over the Duchy of Mecklelenburg-Schwerin.

April 10.—President Loubet meets the Duke of Genoa at Toulon and is decorated with the collar of the order of the Annunciata, the gift of the King of Italy.

The French Dreyfusite organ *Le Siècle* fails, and will be sold at auction.

A new cabinet is appointed in Venezuela in consequence of the assumption of the provisional presidency by General Castro.

April 11.—Mr. Loomis, United States minister in Venezuela, sails from San Juan for New York; he attributes the trouble in Venezuela to the cases of indemnity and a disposition on the part of General Castro to embarrass the United States Government.

April 13.—The British Foreign Office is still desirous of negotiating a canal treaty with the United States; the Colombian minister at London says that he may approach the British Government in relation to the building of the Panama canal.

April 14.—The Russian Government orders the lectures to be resumed in the high schools of the country; a commission is appointed to reorganize the penal settlement on the island of Saghalien.

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and in road races, where great strains are put upon wheels, the Spalding bicycle has earned a fine reputation. No wheel can stand such service, and gain success, unless it is staunch and well designed.

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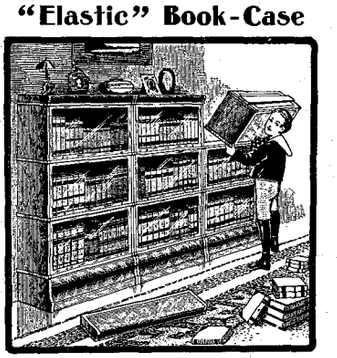

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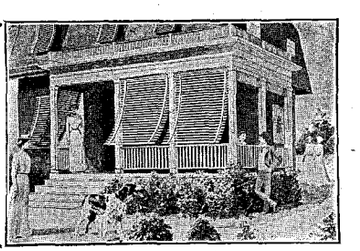

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The German crown prince is welcomed at Vienna as the guest of Emperor Francis Joseph, and striking honors are paid him.

Sir Edward William Watkin, a leading railway man of Great Britain, dies in London.

Domestic.

DOMESTIC NEWS.

April 8.—Charles R. Flint testifies before the Industrial Commission in Washington in regard to the effect of great combinations of capital.

The Spanish War Claims Commission holds its first meeting in Washington.

April 9.—A statue of Gen. John A. Logan is unveiled in Washington, addresses being made by President McKinley and Senator Depew.

Philander C. Knox, of Pittsburg, takes the oath of office and assumes his duties as attorney-general of the United States.

The Navy Department completes a coaling-station in Mexico, the first to be established by the United States on foreign soil.

April 10.—The President appoints Col. Wallace F. Randolph chief of the artillery corps under the army reorganization law.

A rich oil strike is made near El Paso, Tex.

April 12.—Governor Hunt issues a proclamation abolishing martial-law in Shoshone County, Idaho, established two years ago.

April 13.—Cotton-mills in Lawrence and Fall River, Mass., decide to close down their works for a brief period, throwing twenty-three thousand workmen out of employment.

David B. Hill speaks on Jefferson at Buffalo; Senator Platt, of Connecticut, speaks on Cuban relations before the American Academy of Political and Social Science at Philadelphia.

AMERICAN DEPENDENCIES.

April 10.—*Porto Rico:* Discouraging reports are received of conditions in Porto Rico; it is stated that dire poverty exists over great portions of the island and that hundreds of the workingmen are emigrating.

April 11.—*Philippines:* Martin Delgado, a former general in the Filipino army in Iloilo, is appointed governor of that province.

Cuba: The radical element in the Cuban constitutional convention is endeavoring to put the convention on record against the Platt amendment.

April 12.—*Philippines:* A cable despatch to Agoncillo, in Paris, says that Sandico has been chosen commanding-general of the Filipino forces, to succeed Aguinaldo.

Cuba: The Cuban constitutional convention rejects the Platt amendment by a vote of 18 to 10.

April 13.—*Cuba:* The Cuban constitutional convention at Havana decides in a later resolution not to go on record for or against the Platt amendment, but to await the return of the commission which will visit Washington.

Philippines: Archbishop Chapelle, the Papal Delegate to the Philippines, is summoned to Rome; trials of commissary officers accused of fraud begin in Manila, and testimony is given to show that illegal sales of flour were made.

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We offer to bright, active school boys in every city and town steady employment, easy and respectable, to which they can devote their Saturdays without interfering with their school work, and which will be in keeping with the best social standing. A steady income of several dollars per week can be assured at the very beginning.

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THERE is no City in the World in which so much money has been made in Real Estate as in New York, and especially since the consolidation of New York and Brooklyn.

Brooklyn Borough has experienced the greatest increase of values, because, as New York has grown, Brooklyn has had to house the extra population. In consequence our property has improved at least 25 per cent. each year over the preceding year, and we are so sure that this will be done for the next year that we are willing to guarantee this result to our investors, *based on the regular prices we will then be receiving for lots similar to those we now sell for $400.*

Our $400 lot calls for a payment of $10 at the time of purchase, and $6.00 a month each month until the lot is paid for; for the first year this calls for an outlay of $82, and we guarantee that this lot will increase in value $100 during the next 12 months, based on the price at which our corps of salesmen will then be selling similar lots. The Trolley and Elevated service has been extended and improved to such a degree that these lots are now within 35 minutes and 5 cent fare of the New York City Hall, and upon the completion of the new East River Bridge, which will be in active operation within a year and a half, it will be possible to reach Cooper Union, the great Educational Institute and center of New York population, within 35 minutes from the property and at a single fare.

These $400 lots will, in our honest opinion, be worth $4,000 in 10 years, and will correspondingly increase in value as time goes on, as property becomes more and more scarce near the heart of the great city. The great growth in value of property in Manhattan Borough has for the last few years been the secret of the recent increase in value of Brooklyn Borough property, because property at the present time in Manhattan Borough (the same distance from the City Hall as our property) is now selling for 20 to 100 times the money we ask, and there is every reason to believe that values will generally reach the same level in Brooklyn Borough as in Manhattan.

GUARANTEED INCREASE. Our guarantee of 25 per cent. increase in one year in the value of lots is a simple one, and should not be misunderstood or misconstrued. It means that the regular prices publicly marked on our property (every unsold lot being plainly tagged and priced), and at which our large corps of salesmen will be then selling these lots, will be 25 per cent. in excess of the prices at which we now offer them.

It ***does not mean*** that we can or will assume the responsibility of selling customers' lots, except incidental to our business of development, or that we will take them off their hands; this obviously would be impossible in the great work of development we are undertaking. This is intended as a straight business agreement of an honest increase in value, and that only.

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We have over $2,000,000 invested in Real Estate in Brooklyn, and are offering to sell only a portion of our holdings, the balance we are reserving to participate in the great increase in value which we are predicting. We are selling a portion, so that we can improve our property with all the latest city conveniences, and also, to have a desirable class of the best houses, and that diversified ownership which is necessary in order to give Real Estate its greatest value. We believe this to be one of the greatest chances of a lifetime, and our judgment is based upon 15 years' experience had in the honorable development of 27 different cities in various parts of the United States, and we can without hesitancy say that this is by far the best opportunity we have ever seen.

Our reputation is above reproach, and we court closest investigation. We have never yet made a claim or promise which has not been fulfilled. We will be glad to supply references from banks, Commercial Agencies, or customers, and satisfy the most critical investigators.

BETTER THAN SAVINGS BANKS. The property is always where it can be seen, and is not in any way susceptible to financial panics, or such disasters as financial institutions are subject to. Your principal grows as the city grows, which, in this instance, will be without a parallel on earth.

AS A LIFE INSURANCE. If you should die at any time before payments have been completed, we will give to your heirs a deed to the lot without further cost.

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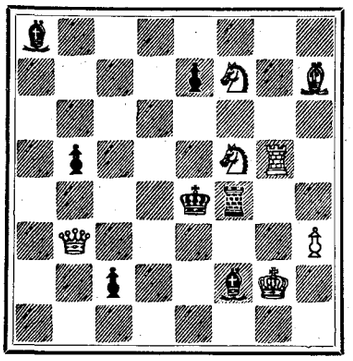
Problem 551.

By H. W. SHERARD.

Black—Seven Pieces.



White—Seven Pieces.

White mates in two moves.

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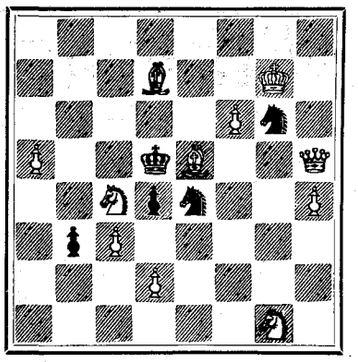
Problem 552.

By AAGE MEYER.

Black—Five Pieces.



White—Eleven Pieces.

White mates in three moves.

Solution of Problems.

No. 546.

(The white B on K 6 should be on B 7).

1. B—R 2 / K—Q 6	2. B—Kt sq, ch / K—B 6	3. Q x P, mate
1. ..... / Q—B 4	2. Q x Q ch / K x Q	3. B—Kt sq, mate
1. ..... / Q x Kt	2. Q x Q ch / K x Q	3. B—Q 5, mate
	2. ..... / K x P	3. Q—K 3, mate
1. ..... / B x B	2. B—Kt sq, ch / K—K 6	3. Kt—Q 5, mate

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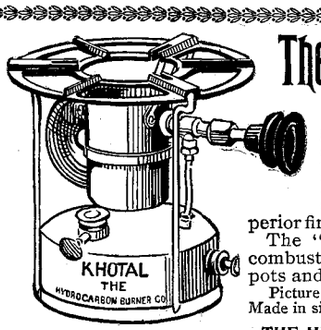

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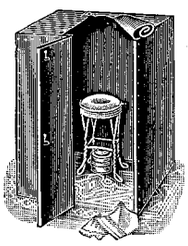

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1.	2. B—Kt sq, ch	3. Q—Q R 8, mate
R—B 2	K x Kt	
1.	2. B—Kt sq, ch	3. Q—B 4, mate
P—K 8 (Kt)	P x R	
	2.	3. B x Kt, mate
	Kt—B 7	

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start
down
like
this.

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They are nothing to the feeling which such times
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When your King is in the corner, and the
Pawns
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3. B—B 4 / Kt x P
4. Kt—B 3 / Kt—B 4
5. Kt x P / P—K B 3
6. Q—R 5 ch / P—Kt 3

White announced mate in twelve moves. Finding, after six checks, that he could mate on the seventh move, he refused to go back on his word, made six more moves, and mated according to announcement.

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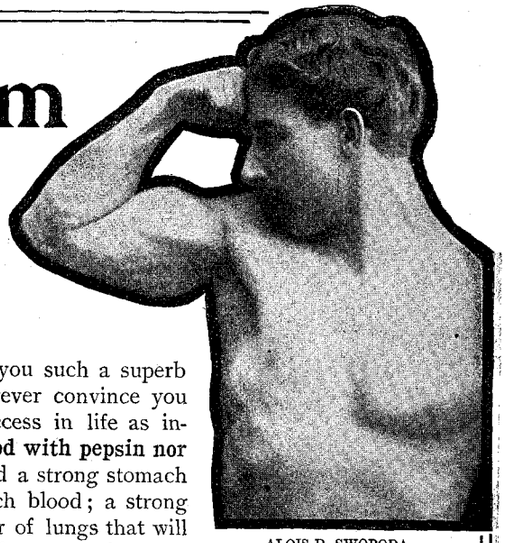

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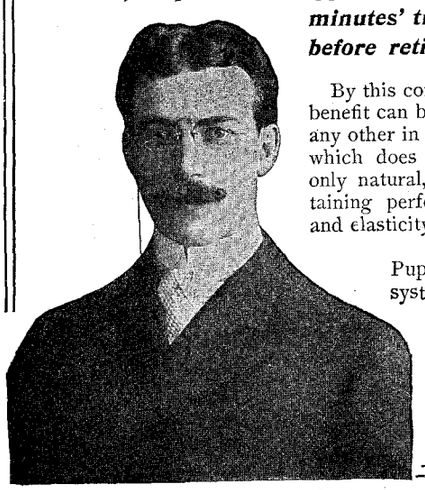

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Coffee a Sure and Powerful Bruiser.

"Let your coffee slave be denied his grog at its appointed time! Headache—sick stomach—fatigue like unto death, I know it all in myself, and have seen it in others. Strange that thinking, reasonable beings will persist in its use," says Chas. Worrall of Topeka, Kansas.

He says further that he did not begin drinking coffee until after he was twenty years old, and that slowly it began to poison him, and affect his hearing through his nervous system. He would quit coffee and the conditions would slowly disappear, but "one cold morning the smell of my wife's coffee was too much for me and I took a cup. Soon I was drinking my regular allowance, tearing down brain and nerves by the daily dose of the nefarious concoction.

Later I found my breath coming hard and frequent fits of nausea, and then I was taken down with bilious fever.

Common sense came to me and I quit coffee and went back to Postum. I at once began to gain and have had no returns of my bilious symptoms, headache, dizziness, or vertigo.

I now have health, bright thoughts, and added weight, where before there was invalidism, the blues, and a skeleton-like condition of the body.

It would be hard to tell how highly I value Postum. My brother, Prof. Harvey Worrall, quit coffee because of its effect on his health and uses Postum Food Coffee. He could not stand the nervous strain while using coffee, but keeps well on Postum.

Miss Fantz I know personally has been incapable of doing a day's work while she was using coffee. She quit it and took up Postum and is now well and has perfectly steady nerves."

Hold Fast to the Good!

Maybe you have worn Dr. Deimel's Linen-Mesh Underwear for years and have enjoyed freedom from colds, rheumatism, la grippe and such other ills as used to be your frequent visitors while wearing woolens. Maybe somebody wants to sell you something exactly like **Dr. Deimel's Underwear**—if not better. Will you fall a victim to the siren song of imitators who may have something resembling it outwardly, but which is lacking in all the internal good qualities which have made Dr. Deimel's Underwear famous the world over? Or will you

Hold Fast to the Good?

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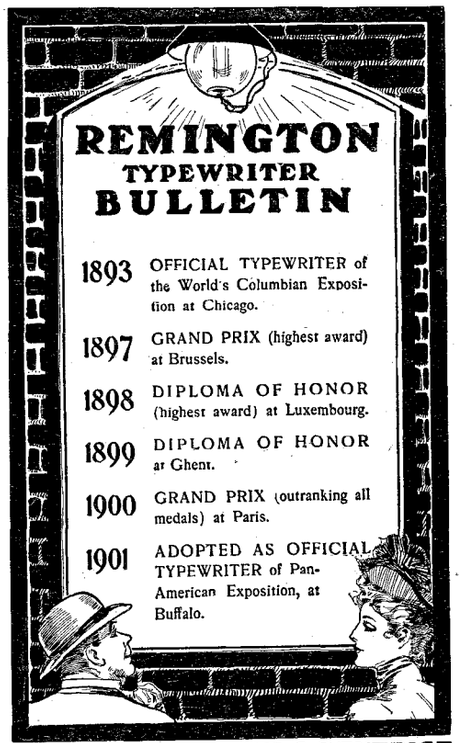
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